







Chertsey Abbey:
An Existence of the Past.





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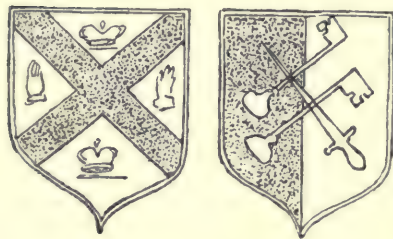
[Frontispiece.]

TRIPTYCH OF TILES FROM CHERTSEY ABBEY, THIRTEENTH CENTURY.

Chertsey Abbey: An Existence of the Past.

BY
LUCY WHEELER.

With Preface by
SIR SWINFEN EADY.



N.L. Williams

ARMS OF THE MONASTERY OF S. PETER, ABBEY CHURCH, CHERTSEY.

London :
WELLS GARDNER, DARTON & CO., LTD.,
3, Paternoster Buildings, E.C., and 44, Victoria Street, S.W.



PREFACE

THE History of Chertsey Abbey is of more than local interest. Its foundation carries us back to so remote a period that the date is uncertain. The exact date fixed in the Chertsey register is A.D. 666 ; but Reyner, from Capgrave's *Life of S. Erkenwald*, will have this Abbey to have been founded as early as A.D. 630. That Erkenwald, however, was the real founder, and before he became Bishop of London, admits of no doubt. Even the time of Erkenwald's death is not certain, some placing it in 685, while Stow says he died in 697. His splendid foundation lasted for some nine centuries, and in the following pages will be found a full history of the Abbey and its rulers and possessions until its dissolution by Henry VIII.

Change is everywhere, and incessant ; nothing is constant or stable, except in a greater or less degree ; the Abbeys which in their time played so important a part in the history and development of the country, and as

houses of learning, have all passed away, but a study of the history of an important Abbey enables us to appreciate the part which these institutions played in the past, and some of the good they achieved, although they were not wholly free from abuses.

Much of the stone and other materials of which Chertsey Abbey was built was, on the demolition of the Abbey buildings, brought down by water to Weybridge, and used in the erection of the Palace of Oatlands. This noble pile in general appearance much resembled Hampton Court Palace. The two architectural water-colour drawings of it, made in the reign of Elizabeth, copies of which are now preserved in the British Museum, give an excellent idea of its extent and style, and of the position and architectural features of the various buildings of which the Palace was composed. It suffered much during the Rebellion, and nothing now remains of it, except some brick vaulted underground passages and the walls of the outer courtyard, which are still standing and enclose the Oatlands Palace Gardens.

C. SWINFEN EADY.

OATLANDS PARK,
August, 1905.

AUTHOR'S PREFACE

CHERTSEY Abbey is richer in manuscript records than in architectural remains, but much more has been written about the ruined buildings and the fragmentary relics than of the human lives which gave order, beauty, and meaning to the scattered dust of ages.

Chertsey may well claim a place among the "Historic Towns" of England, its charter ante-dated even that of the borough of Guildford. Its history, however, has not yet been written. The present attempt is only an introduction by an amateur, and it is hoped that a more adequate presentation of its past history may be undertaken by a competent writer ; stores of interesting items are locked up in tomes and rolls, and invite the attention of a leisured student.

Little is known of the Chertsey Abbots. The names of two are familiar—Erkenwald and Rutherwyk. The principal aim of this book is to bring into greater prominence the lives and acts of not only these but many

others who contributed largely to the development of Chertsey during the nine centuries of its evolution from an island of "plantations" into one of the most important towns of South England.

The writer has been much indebted to the kindness of the Rev. Canon Madge for cordially allowing her freedom of access to the Winchester Cathedral Library. Her grateful thanks are also tendered to the Rev. H. G. D. Liveing (of Winchester), from whom she has received most valuable help.

Members of the Surrey Archæological Society and other friends have very kindly and spontaneously placed at her service volumes and information which have much lightened her task ; among these she desires to thank especially Mrs. Wetton, of Abbey House, Chertsey, E. Hartley, Esq. (Addlestone), Mr. H. L. Freeman (Chertsey), and Mr. F. Turner (Egham).

For reproduction of illustrations her thanks are due to Miss M. L. Willmer (Chertsey), Mr. C. W. Sillence (Weybridge), Mr. F. Gaiger, Mr. F. A. Monk, and Mr. Marshall Walsh (Chertsey).

L. W.

LIST OF ABBOTS

A.D.		
666	Erkenwald.	Bede.
694	Sigebald.	Christian Biography.
787	Ceolnoth.	Cartularia Saxonicum.
871 ?	Beocca.	Hicks.
964	Ordbyht.	Saxon Chronicle.
967	Ælfric.	Cart. Saxonicum.
1024	Daniel.	
1034	Siward	Luard.
1043	Ulnoth, Wlnoth, or Wulfwold	A. S. Chron. and Charters.
1085	Odo.	
1092	Ralph Flambard (Passeflabere).	
1100	Odo (restored).	
1106	William ?.	
1107	Hugh (of S. Swithun's).	
1129	William	Charter (Dugdale).
1140-49	Daniel ?	Tanner.
1150 ?	William of S. Helen's	Abingdon Chronicles.
1152	Hugh (de Puiset ?)	Charters.
1160 cir.	Aymer.	
1180 ,,	Bertan or Bertrand.	
1197	Martin.	
1207	Adam.	
1223	Alan.	

A. D.	
1261	John de Medmenham.
1272	Bartholomew de Winchester.
1307	John de Rutherwyk.
1346	John de Benham.
1361	William de Clyve.
1370	John de Usk.
1400	Thomas de Culverdon.
1419	John de Hermondeswerth.
1458	Thomas Angewyn (resigned).
1462	William Wroughton (deprived).
1464	Thomas Angewyn (restored).
1467	John May.
1479	Thomas Pycot or Pigot.
1504	John Parker.
1529	John Cordrey.

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CHERTSEY ABBEY

CHAPTER I

INTRODUCTORY

CHERTSEY-ON-THAMES, a quiet country town within easy reach of London, is little known, except for its pleasant rural surroundings, and facilities for boating and fishing. As Albert Smith remarked of the town, "it has outlived its antiquity."

Its generation of to-day have almost forgotten the commercial importance it held up to the latter half of the nineteenth century, and they little realise the proud position it occupied for hundreds of years as the most influential centre in Surrey.

Its pre-eminence dated from the earliest days of its existence; its history carries us back to the seventh century A.D., and originated with its Abbey, which, however, has been so effectually destroyed that, like Evesham, it may fittingly be spoken of as a "vanished abbey."

The Abbey meadows, and what scant vestiges still remain to mark the site of the ancient buildings, lie behind the parish church and the two streets that form the head of the T-shaped town. A narrow alley east of the church gives access to the "four acres" which were covered with a pile of goodly erections in the middle ages—"stately cloisters, great monastic buildings, including refectory, dormitories, chapter-house, chapels, infirmary, guest-house, kitchens—all the varied pile which used to make up the hive of a great monastery." The remains of the "Abbey Green" are still discernible, but it is surrounded by buildings, some old, some new; and the ancient charm of rusticity is fast disappearing.

Chertsey was one of the greater monasteries, and ranked with those of Reading, Glastonbury, and Bury St. Edmunds. In 1538 it was dissolved, but a temporary provision was made for the monks at Bisham. This favour was possibly due to the Abbot Cordrey's sympathy with the King's professed educational schemes, which, however, were not eventually carried out.

The Abbey cloisters were made use of some ten years later when the compilers of the Book of Common Prayer were meeting, ostensibly at Windsor Castle, but more frequently at Chertsey as being a convenient centre when the King happened to be at Hampton Court or Oatlands.



By kind permission of the Surrey Archaeological Society.
STONE COFFINS AS FOUND IN EXCAVATIONS UPON THE SITE OF CHERTSEY ABBEY, 1855.

History is silent concerning the last century of its existence. Its destruction seems to have been completed in Cromwellian days, since Aubrey in the seventeenth, and Dr. Stukeley in the eighteenth centuries lamented the ruin as if it had been only recently consummated. Dr. Stukeley very vividly describes its condition: "I went with eager steps to view the Abbey, or rather the site of the Abbey, for so total a dissolution I never saw; so inveterate a rage against even the least appearance of it as if they meant to defeat even the inherent sanctity of the ground.

"Of that noble and splendid pile, which took up four acres of ground and looked like a little town, nothing remains, scarcely a little of the outer wall of the precincts. I left the ruins of this place, which had been consecrated to religion ever since the year 666, with a sigh for the loss of so much national magnificence and national history.

"Dreadful was that storm that spared not, at least, the church, the libraries, painted glass, monuments, manuscripts—that spared not a little out of the abundant spoil to support them for the honour and public emolument."

In the reign of Charles II. Aubrey had written, "Of this great Abbey scarce anything of the old building remains, except the outwalls above it; out of the

ruins is built a fair house, which is now in the possession of Sir Nicholas Carew, Master of the Buckhounds. The town is very low, and the streets are all raised by the ruins of the Abbey."

Now, at the beginning of the twentieth century, the previous low level of the town may be judged of by the identified site of the Chapter House, which occupied in ancient days the highest point of Chertsey.

The principal part of the Abbey pavement was here dug up some fifty years ago, and a few stone remains may still be seen.

The Abbey river winds its course as of old, the willows bend over the stream, the mill-wheel has, until quite recently, continued its useful revolutions, the fish-ponds retain their still, cool depths, the face of Nature is verdant as ever ; but, except to the few who have ears to hear and eyes to see, the "sermons in stones" have been silent for years upon years. The spirit of slumber seems to settle upon the town, its glories of the past seem forgotten, yet again and again a brief period of awakening comes. There is much in its past history that we may fondly hope will repeat itself.

CHAPTER II

CHRISTIANITY INTRODUCED INTO SURREY

SURREY, which formed part of the kingdom of Wessex, was gradually becoming Christianised at the time of the foundation of Chertsey Abbey. About thirty years previously Wessex had received its first missionary under a combination of interesting circumstances.

A generation had had the opportunity of learning from Augustine and his co-workers the tenets of the Christian faith, but the Pope Honorius was well aware that much remained to be accomplished, and finding that a monk, Birinus, who had been consecrated by the Bishop of Milan, was fitted to undertake an evangelising mission, he sent him forth to preach in Britain to those districts lying beyond the English kingdoms. Birinus landed, expecting to find himself among converts, but discovered no trace of Christianity. The Gewissas (of Wessex) were all "most pagan folk," the Mercians were still in heathen darkness under their king Penda, "the prop and

mainstay of declining paganism" and "the ruthless destroyer of Christian kings."

Birinus thought it better, therefore, to remain in Wessex, and not leave "such stark unbelievers in his rear," and he repaired to the court of Cynegils at Winchester. He came at a favourable time, for at that juncture Oswald, the saintly King of Northumbria, came on a visit to Cynegils to ask for his daughter in marriage. Oswald fully approved the enterprise of Birinus, glad of his influence with his future wife ; and then, in consequence of the holy example of Oswald, and the fervent teaching of Birinus, Cynegils himself felt "a strong drawing to the faith." So he "stepped forth into the light" and was baptised, and it is of this incident that Dean Kitchin observes: "Light comes to Wessex when Christ's Gospel dawns ; Birinus connects the rude Germanic tribesmen with the civilised life of Christendom, and with the first breath of Christ's religion, like silent strings touched by the wind, history begins to speak in low, mysterious tones."

During the ensuing twenty years the political ambitions of Penda proved a great stumbling-block to the spread of Christianity, which, however, was gradually leavening the land. His own sons became not only converts, but ardent propagators of the new religion, and Penda placed no obstacles in their way. This proves that his



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THE ROMAN WELL.

hostility to the Northumbrian and East Anglian kings was not essentially on religious grounds, but more because they thwarted his schemes of supremacy and his great desire to become Bretwalda.

Peadar, his heir, who held the over-lordship of the Middle Angles, was left quite at liberty to introduce into this still pagan district the four missionaries who returned with him from Northumbria, and even his marriage with the daughter of Oswy was not objected to.

Penda, in fact, "was no foe to monks or missions, but had a great contempt for those who, having become Christians, did not bring forth the fruits of faith, saying that they were wretched and despicable who did not condescend to obey the God in whom they believed." But probably this was only his attitude towards those who were his submissive subjects, otherwise it would be difficult to reconcile this report of him with that of another writer of the Anglo-Saxon Chronicle, who says "he persecuted them that believed in Christ wherever he found them." And when he perished "by the waters of Winwed," that is, in a battle fought with Oswy on the banks of the Aire, the Saxon proverb had it that "the death of five Christian Kings was thus avenged."

This terrible battle led to the almost immediate reception of Christianity throughout the great kingdom of Mercia. After being for awhile subservient to

Northumbria, the sons of Penda restored to their inheritance its former greatness. With their father's force of character they blended Christian gentleness and benevolence, and the fact that "in a single century England became known to Christendom as a fountain of light" was largely due to the influence of two younger sons of Penda—Wulfhere and Ethelred; the West of England was more particularly affected by Ethelred, the Midlands and South by Wulfhere.

CHAPTER III

THE ABBEY FOUNDER

THE year 666 A.D. is accepted as the date of the foundation of Chertsey Abbey, and Frithwald has been regarded as its great benefactor and founder.

His name has survived these twelve centuries, and is associated with a substantially-built, thatched cottage on the Cowley estate, known as Frithwald Lodge.

Frithwald was an ealdorman of Surrey, and viceroy of Wulfhere, the powerful King of the Midland territory of Mercia. But the honour of founding the Abbey does not rightly belong to Frithwald. It is true that he secured the lands of its endowment, and gave the impress of his authority to the Charters that defined its prerogatives, and he seems to have been a generous supporter of the Foundation, both with his worldly goods and with his cordial co-operation. But it was not to him that the Abbey owed its existence, and he does not appear in its history till the year 673.

It was its first Abbot, Erkenwald, who planned its foundation, selected the site, and, having inherited great possessions, endowed it with his own patrimony. More than all, Erkenwald stamped the monastery with the impress of his own high ideals, energy, and saintliness of character. To his striking individuality much of the subsequent fame of Chertsey Abbey is attributable.

The organising of a monastery in those early times presented a parallel to pioneer missionary work of to-day. After about nine years of such effort Erkenwald became Bishop of London and rendered the first S Paul's worthy the designation of a Cathedral. He was well fitted for his new position, not only, or even chiefly, for his powers of organisation, but for making spiritual work his first consideration. Having realised for himself "the riches of the heavenly treasure," his one aim was to spread the knowledge, and in comparison of this "all things worldly and perishing held but a subordinate place."

His family was that of the "Uffinga," or the East Anglian kings descended from Offa or Uffa. The annals of East Anglia have been almost wholly lost, consequently this early history is very uncertain. One authority, however, speaks of Uffa as the grandfather of Redwald, King of East Anglia ; another places him back

ages before the Saxon invasion. Erkenwald's home is said to have been at Stallington (or Stallingborough), in Lindsey, which was an East Anglian province in the northern part of Lincolnshire, extending to the Humber on the north and the sea on the east.

His early training was under distinctly Christian influences. The annals of S. Paul's mention that it was to Mellitus, the first Bishop of London, that Erkenwald owed his youthful religious instruction, but this seems scarcely probable, since the death of Mellitus occurred three years before the province of Lindsey became evangelised, and at that time Erkenwald could have been little more than an infant.

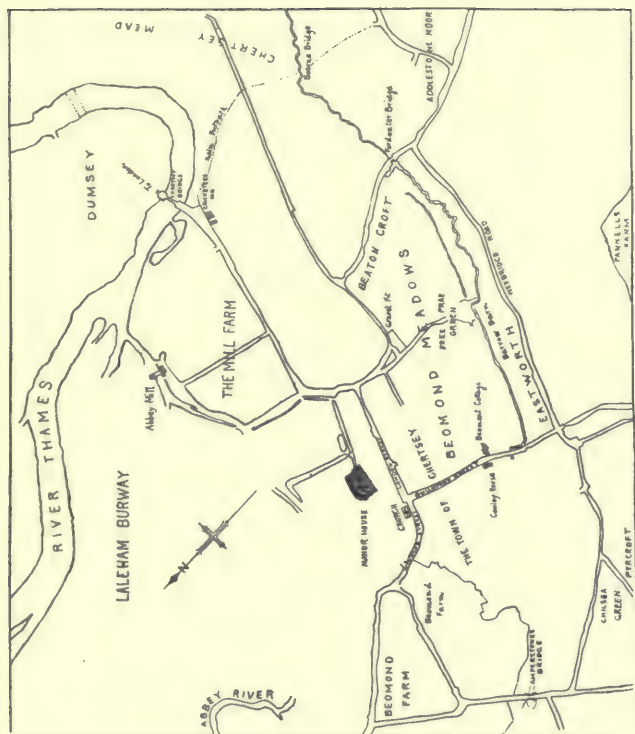
It was the Northumbrian missionaries under Paulinus who introduced the Gospel into Lindsey, and the enthusiasm of the first converts doubtless contributed to the religious impressions of Erkenwald's early years. "Heaven lay about him in his infancy," to judge by the testimony of his biographers to the beauty of his whole life and character, which drew out the affections of all about him.

In the year 636 Felix, a Burgundian, came from the Gallican Church to carry on the mission which Paulinus had begun in Lindsey, and from him and his coadjutors the highest civilisation of the continent and much of its literature became known. Erkenwald, occupying as he

did the position of a chief or prince, would gain the full benefit of these advantages of culture. He is introduced to us in the character of a devoted brother. His sister Æthelburga had with himself embraced the Christian tenets with all the fervour of a pure, unworldly nature. Her portraiture suggests to us Tennyson's sweet nun-sister of Percivale with "eyes beautiful in the light of holiness," whose early maidenhood had glowed with a fervent flame of human love. Whether in like manner Æthelburga's love had been rudely blunted by discovering the unworthiness of the object of her affections we are not clearly told, but in order to avoid marriage she fled from her father's house. Between herself and Erkenwald there existed a rare confidence and sympathy, and from that time at least he would seem to have held the first place in her heart, and richly to have deserved it. His first care was to find her not only a safe refuge but an independent home, and at Barking, in Essex, eight miles from London, then called Berecinga or Berkinga, he built out of his own patrimony a Benedictine house, which he made over to her. Æthelburga found her vocation. She is described as having been endued with heavenly wisdom, her manners and conversation radiant with holiness, and her whole life unreservedly consecrated to God, whom in all things she sought to please. Erkenwald helped his sister to organise her nunnery,

and sent over to France for a certain Hildelitha, who responded to his invitation and co-operated so cordially with Æthelburga that Barking became renowned as a model community. The Whitby foundation of S. Hilda gives us an idea of the general order and plan of these establishments, which correspond more closely to our idea of a modern hostel or an industrial college than to a convent of the mediæval ascetic type. Education in all womanly duties was combined with religious teaching and regular hours for devotional exercises and public worship. Hildelitha imported the best methods of the more advanced culture of France and Italy, and Æthelburga ruled with such gentle wisdom as to win a reputation as the revered parent of a devoted and well-regulated sisterhood—a “divina familia.” In those early times the renunciation of “the world” did not mean ignoring family ties, and Æthelburga was privileged to win her father to the true faith. The mention of this fact suggests the idea that it was a pagan marriage she was expected to contract. Having satisfactorily established his sister as Abbess of Barking, Erkenwald turned his attention to his own foundations. We find that at Barking there was also a monastery of monks, ruled by Æthelburga, on the same site as the nunnery, but with a separate area for the monks, and a separate chapel or oratory.

Erkenwald's boundless energy sought out a part of the country as yet untouched by Christian effort. Within about thirty miles of his sister's abode lay the "Isle of Ceorot," then but sparsely inhabited, and chiefly famed for its "flourishing plantations and excellent 'wears' for taking fish" along the Thames and the Wey. Here Erkenwald established "the first religious house in the County of Surrey," which developed into the important and renowned Abbey of Chertsey. "These foundations," writes Dean Milman, "as the religion aspired to soften the habits, might seem to pacify the face of the land. They were commonly placed, by some intuitive yearning after repose and security, in spots either themselves beautiful by nature, by the banks of the river, in the depths of the romantic woods, under the shadow of the protecting hill, or in such as became beautiful from the superior care and culture of the monks, the draining of the meadows, the planting of trees, the home circle of garden or orchard, which employed or delighted the brotherhood." All these conditions were manifest in Erkenwald's choice of his new site. He had to apply to the over-lord to secure possession of the land, and at this time, A.D. 666, Egbert of Kent, a great grandson of Ethelbert, was not only reigning over his inherited territory, but was also holding the "petty principedom" of Surrey under his brother-in-law, Wulfhere of Mercia. This son of



Frank Gaiger.

By kind permission of Messrs. Drivers, Jonas & Co.

MAP OF MANOR OF CHERTSEY-BROMOND (1828).

Penda had fervently embraced Christianity, and worked heart and soul for the extension of the kingdom of Christ. His elder brother, Peada, had introduced the Northumbrian missionaries into the sub-kingdom of the Mid-Angles, but had had so little independent power that Wulfhere was regarded as the first Christian king of Mercia. His influence was felt throughout Central and South Eastern England, while a still younger brother Ethelred, did much in the last quarter of the century to further the evangelisation of the western counties. In the whole of this period, with its marvellous progress of enlightenment, Bishop G. F. Browne sees great encouragement for present day missionary enterprise, of which it may be taken as "a hopeful prophecy." "We find kings and princes vying with one another in doing honour to Christian bishops and priests ; churches rising in one town and village after another, and large grants of land made for the foundation of monasteries."

The Chertsey grant consisted originally of five hides of land, bounded on the north by the Thames. The extent of a hide of land has not been definitely determined—"as much as an ox could plough in one season" is a definition which would account for the variations given ; the highest reckoning of 120 acres would give an area that would probably have included the whole "Isle of Ceorot." Some ten years later the Abbey lands were

greatly increased and extended on the south and east to Chobham, Woodham, and Crockford. It is interesting to find these names to have existed in almost identical form for 1,000 years. The first buildings on this wooded island were undoubtedly of the primitive type—a wattle erection of osiers interwoven between posts, plastered over with mud, and thatched with reeds; while for the church the wood work would be of a more substantial character, planks of oak or the best substitute growing in the locality. The Lindisfarne type is described by Bede as "split timbers covered with various materials."

The buildings of this period comprised a chapel, a dwelling for the Abbot and his monks, another for the entertainment of strangers, an eating-room and a kitchen, all arranged round a green court; this group of cloister buildings was enclosed by a rampart, and outside this was a byre for the cows, a barn and storehouse for grain, and other outbuildings.

The first Abbey of Erkenwald was only a temporary structure, for nine years later a Chronicler records "the buildings of the monastery of Cerotesei," and by a comparison of data, this was presumably a stone building.

CHAPTER IV

MONASTIC ORGANISATIONS

IN this year, 675, Erkenwald (or Earconwald) was consecrated Bishop of London by the great organiser of the English Church, the Archbishop Theodore. Civilisation had made rapid strides during that decade. With all the characteristic simplicity and frugality of the monasteries of that age no trouble or expense was spared in introducing from the Continent the latest inventions and developments in art and science. Benedict Biscop, the founder of the Jarrow and Wearmouth monasteries, seems in his activities to have been so much a counterpart of Erkenwald, that what is written by Bede of the one might equally be read of the other. "A nobleman by birth, unwearied in the pursuit of knowledge and in ameliorating the condition of his country ; he travelled into other countries in order to accomplish his benevolent intentions and introduced into our Island not only foreign literature but arts hitherto unknown in Britain.

He was the first who brought masons and glaziers home with him, having need of their services in the noble buildings which he erected. He bent all his energies to render his monastery the best that gold and skill could produce, and in his journeyings made inquiries in Gaul for a mason who could build him a church of stone after the Roman style." Later "he sent messengers to Gaul to bring over glassmakers (a kind of workman hitherto unknown in Britain) to glaze the windows of the church." Erkenwald was not as great a traveller as Biscop and Wilfrid, but one journey to Rome was undertaken by him about the same date as Biscop's fifth and last, with the same object in view. We have seen that he knew where to send in order to get instruction for his sister in "the best methods" of organisation and education, and he was personally known to Wilfrid, who was no less famous than Biscop for advancing the culture of the rougher Saxons. The annals of S. Paul's suggest that Erkenwald kept himself in touch with the newest ideas and achievements; he was a most generous benefactor to his diocese, which had not till then taken its subsequent rank in the Southern Province as next to Canterbury.

After the first success which had attended the efforts of Mellitus in the conversion of Sebert, King of the East Saxons, and the foundations of S. Paul's Cathedral, "darkness settled again on the See of London, only to be



M. L. Willmer.

MONASTERY DE CHERTSEVE.



broken by the fourth successor of Mellitus, the famous S. Erkenwald. He stands out as a prelate whose legendary life teems with records of his munificence in raising and adorning the church of S. Paul's with splendour rare in those days." No remains are left by which to judge of the architectural style and details of either this first S. Paul's or of the contemporary monastery of Chertsey, but work of that age is still in existence at Jarrow and Monkwearmouth, which, as the historian Freeman assures us, is undoubtedly the work of Benedict Biscop, and as such would show unmistakably what was also the style of the stone churches erected under Erkenwald's auspices. Freeman's comparison of the work of this age with that of the time of the Norman conquest is worth quoting. "At Jarrow there are two dates of work which we must call primitive Romanesque, the earlier, as I see no reason to doubt, belongs to the age of Benedict. In the church, with its windows so utterly unlike anything of William's age, I have no doubt we see the building which Benedict raised and in which Bede worshipped. No spot in Britain is more venerable than this, the cradle of English history: and it adds to its interest when we see the work of the earliest days of English Christianity and of English art brought into close connection with the work of English saints of 400 years earlier."

And again: "The age of Bede in Northumberland, the age of Aldhelm in Wessex, was no less a church building age than any of those later ages of which we have greater remains. As it is we have enough left to at once bear witness to the state of art in those days, and to serve as living memorials of the saint of Jarrow and of the saint of Sherborne. By the banks of the Wear and the Don, Benedict Biscop by the aid of workmen from Gaul reared churches where Bede worshipped and which Ealdwine repaired, and where the havoc of the ninth century and the renovations of the eleventh have still left no small portions of the venerable work of the seventh. At Wearmouth the upper part of the tower is not only primitive (Romanesque) but clearly earlier than the restoration by Ealdwine. It is raised on a porch evidently older than itself and showing signs of the very earliest date. There we plainly have a piece of the work of the seventh century."

CHAPTER V

CHERTSEY ABBEY TERRITORY

ERKENWALD'S episcopal duties and building projects did not make him neglectful of the interests of his monastic foundations. The charters of the Abbey were supposed to have been drawn up about this time, as they defined the territory possessed by the Abbey "previous to A.D. 675."

It is probable, however, that they were drafted a century or two later from the monastic records. Amongst these may be mentioned :—

(1) "A confirmation of lands given by Frithwald and Erkenwald to S. Peter's, Chertsey."

(2) "Grant by Frithwald, Sub-regulus of Surrey, of lands at Thorpe, &c., to Chertsey Abbey."

(3) A later confirmation (dated 727) of "a grant by Frithwald and Bishop Erkenwald of Moulsey and other lands to Chertsey Abbey."

These have been designated as "forgeries," but it is

quite feasible that on Erkenwald's promotion to the See of London he should have left the oversight of his Surrey lands and monastery to the Sub-regulus, who evidently took a keen interest in their well-being and contributed largely to their prosperity. A perambulation of the boundaries seems to have been instituted from these early times, and to have been continued henceforth at certain intervals.

The landmarks defined are deservedly designated as "very curious." They are recorded at the conclusion of this "confirmation of lands," and also of one of "the time of the wise King Alfred." The mouth of the Wey is the starting-point, "from the Waie to Waiebridge, to the Mill Eel-ditch." An eel-pond still exists near the canal which connects the "burns" round Crockford and Newhaw.

This seems to be the general direction indicated, as succeeding landmarks are: "The military street to Woburn Bridge along the burn (Bourne) to the pool above Crockford, past the elder to the military street to curtenstaple to the hoar thorn" (or the old spinney according to one translation), "to the holm-oak and the three hills—to the Sihtran, to the limitary brook, to the Exlæpesburn, to the hoar maple and the three trees, along the deep brook to the wall-gate, to the clear pond and the foul brook—from the black willow to the Wall-

gate and along the Thames to the other part of Mixtenham." Then the middle of the river forms the limit "between the hill island and Mixtenham and along the water to nettle island, along the Thames to Oxlake and the isle of Burgh." This latter is the piece of land between Laleham Ferry and what is known as the Burgh Bridge, encircled by a streamlet of the "Abbey River," which flows off near Penton Hook and finds its way back to Father Thames by the Abbey mill stream near Chertsey Weir. From Laleham the course of the river boundary is unbroken to the "Isle of Ham" at the mouth of the Wey, which completes the circuit. The present Ham Farm is scarcely regarded as being situated on an island: it may be possible, however, to trace its insulatory streams, for although the Guildford and Basingstoke Canal, which cuts the east side of Ham Moor, has only been in existence since 1650, doubtless it has taken the place of watercourses which diminished with the lapse of time. Besides the Chertsey territory thus defined, the grant of Frithwald further enumerates the limits of Egham and Chobham, equally curious and few easy of identification, pools, brooks, hedges and ditches being scarcely likely to occupy the same position after the lapse of a thousand years. One name, Frithesbrook, suggests the locality of Frithwald's residence, which seems to have borne the name of Fulling-a-ditch,

PAGE FROM THE CHERTSEY CHARTULARY IN THE RECORD
OFFICE, SHOWING TRANSCRIPT FROM THE EXCHEQUER
LEIGER, WITH A PLAN OF THE SITE AND DEMESNE OF
CHERTSEY ABBEY.

Dated—Thirty-second year of the reign of Henry VI=1454.

- A Villa of Laleham.
- B River Thames.
- C Abbey River, flowing from Penton Hook.
- D Meadow of Stert.
- E Meadow of Mixtenham.
- F Laleham Burway.
- G Osier beds.
- H Boro' Burway, called Loklake.
- I The great Burway Barn.
- J The Monastery Church.
- K The Mill-lane.
- L The Redewynd Causeway.
- M The Mill-meadow.
- N The Oxlake Mill.
- O The Oxlake Meadow.
- P The Bos-ait.
- Q Bridge over the Thames.

and was probably a moated grange near the Thames at Egham. Frithwald and Erkenwald seem to have worked cordially together in duly cultivating the utmost resources of this area, which in many parts near the river was fittingly described as bog-land. The ordinary routine of country life doubtless afforded a welcome relaxation from the graver duties of monastic, educational, and missionary pursuits. Brothers and abbot alike took part in whatever occupations were going on. The ground had to be cleared, ploughed, and sown, rough, simple buildings, barns, and water-mills constructed, plantations tended. Of the Abbot Biscop we read that he delighted in winnowing the corn and threshing it, in giving milk to the lambs and cows, and even busying himself in the bake-house, in the garden, in the kitchen, and in the other employments of the monastery. As regards Erkenwald's spiritual ministrations, in addition to making due provision for the serving of the monastic chapels of Chertsey and Barking by its priors, and of his cathedral by his canons, he had a scattered flock to tend in Chertsey, Thorpe, Egham and Chobham, and these were supplemented by some others near the port of London. "He was wont to preach in the wild forests that lay around his cathedral city," and we may conclude that he had begun the practice among the plantations, spinneys, and sandy heaths of his Surrey territory.

Possibly he was accompanied by Frithwald in the same way as Aidan and Oswald travelled on foot in their evangelising tours through Northumbria, suggesting to Bede the models of a primitive bishop and a Christian king.

Erkenwald's conveyance in the days of infirmity and illness was a horse litter or two-wheeled cart, and a legend curiously characteristic of the pious Bishop and of his time is told of in his Biography. He was being drawn along a rough by-path to one of his preaching places when one of the two wheels of his vehicle came off, and then the balance was miraculously sustained by the remaining wheel, to the end that the holy man should not be interrupted or dishonoured in his holy work. Bede's "miracles" are quite explainable, and no doubt a little human assistance may have accentuated the impetus that did not fail immediately the wheel and axle parted. Another incident of a similar character is told, how that a raging torrent lay between them and their destination ; it was impossible to cross, neither man nor beast dared attempt to stand against the mighty, rushing stream. But Erkenwald bade them advance, and no sooner did his litter touch the waters than they immediately moderated their violence and became smooth and calm, so that all were able to cross in safety. A historian remarks that such beliefs could not have sprung up if Erkenwald had

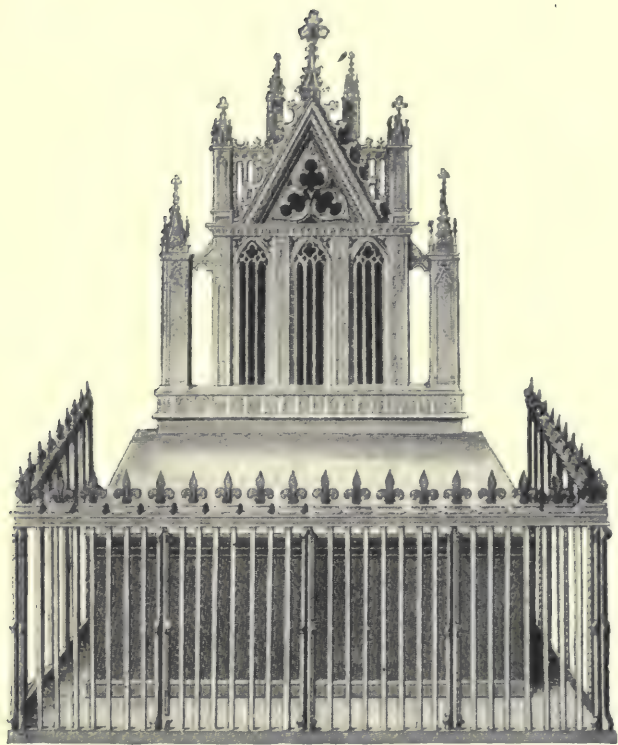
not endeared himself to the people by true pastoral and self-sacrificing activity. The Barking monastery was regularly visited by Erkenwald. About the year 676 Æthelburga is believed to have succumbed to a visitation of the Yellow Pest, which desolated Barking on more than one occasion.

It is very probable that Erkenwald survived her many years, as his own death did not occur till 693, and although he is said to have been visiting his sister at the time, that may only mean his sister's convent. Hildelitha is supposed to have become the Abbess at an earlier date, and as patron of the whole settlement Erkenwald would naturally retain his interest in it, and keep up his personal supervision.

A very graphic account of this last visit is given by Dean Milman. "He was taken ill while staying at Barking, and was unable to be removed. Aware that his work was ended, he called around him his friends and servants and blessed them before he breathed his last.

"The room in which he died was filled with indescribable fragrance. The Monks of Chertsey hastened to Barking to possess themselves of the precious remains of their founder and Abbot. The canons of S. Paul's were equally alive to the interests of their church, equally determined to possess the body of their Bishop. The population of London poured forth. They seized the

bier and were bearing it off in triumph to the city. The Monks of Chertsey, and the Nuns of Barking followed in tears, protesting against the unholy violence and appealing to heaven in favour of their undoubted claims to the inestimable treasure. 'He was our Abbot,' cried the Chertsey Monks; but the Londoners responded:—'We will go through an armed host, we will besiege strong cities ere we lose our patron.' A terrible tempest came on. The river Lea was swollen to a great height and arrested the procession. There was neither boat nor barge. The canons, the monks, the priests, and the nuns saw the manifest hand of God in the flood. Each party pleaded its cause with the utmost eloquence. But a pious man addressed the contending disputants, exhorting them to peace, and to leave the debate to the Divine decision. The clergy began to intone the Litany. The Lea, like the Jordan of old, began to shrink within its banks. The cavalcade crossed to Stratford. In that pleasant place the sun shone out with all its brightness, and the remains of the Bishop passed on in triumph to the Cathedral. 'There he was buried in the presence of a great crowd of citizens inside the church, and a noble shrine was erected. He was canonised, and a short biography was hung on the wall near his shrine, in recognition of the great benefits he had secured to their city and diocese.'"



THE SHRINE OF S. ERKENWALD.

Bishop Browne speaks of his being recognised as the real beginner of diocesan life in London. Another writer says: "His real fame must rest on the fact that under the guidance and advice of Theodore he developed the condition of his great and influential diocese from the missionary stage in which Ceadda left it to the full-grown state in which it became a well-organised church." He received all the honours due to a founder, and down to the time of the Reformation generations worshipped at his shrine in devout and prodigal faith. A succession of miracles were recorded, and "his posthumous fame, bearing no proportion to the known events of his history, shows that his whole life and character impressed his generation more than any single act or trait." His halo lingered not only round S. Paul's, but invested both his monasteries. Chertsey ranked as the centre of the "Goddeley Hundred," the hundred of God's ley or meadow, a settlement of holy fame and of the best discipline; while Barking was reputed "the most ancient and venerable nunnery in England," "the home of many saints." Bede, who was most careful to verify the facts of his ecclesiastical history, speaks of Erkenwald's sanctity in the very highest terms: "The history of London during the Anglo-Saxon period is very obscure, but so much renown clustered round the memory of Erkenwald that the continuity of

his cultus and the permanence of the work ascribed to him tell more than the most minute biography." The cathedral statutes of S. Paul's preserve the record of their festival days, and those dedicated to S. Erkenwald rank among the most important saints' days. April 30th and November 13th were observed respectively as the feast and the translation of S. Erkenwald, and his shrine became the repository of costly offerings. It escaped destruction when in 1087 S. Paul's was practically consumed by a fire that raged through the city, and when the cathedral was rebuilt the following year, Bishop Maurice most carefully preserved the precious remains of the Bishop. The shrine was first deposited in the crypt; sixty years later it was given a place of greater honour in a niche above the high altar of the cathedral. An antiphon, found in the Sarum Missal, apostrophises the saint as "blessed Father Erkenwald, the light of London!" He was looked upon as an apostle who had been the channel of evangelising the district, and, therefore, was regarded as little inferior to the Apostles Peter and Paul, through whom "the light of the Gospel had been caused to shine throughout the world."

In the fourteenth century his memory was still honoured. Bishop Braybrooke, a contemporary of Wycliffe, kept alive the ancient veneration of S. Erkenwald; a religious guild was founded, and his feast days

were decreed to be kept in the same manner as Sundays, "*Sicut sacrum diem Dominicum*," with special services for those occasions. Another testimony to Erkenwald's great renown is incidentally afforded by the succeeding Abbot of Chertsey.

The half century following the death of Erkenwald continued to be a period of great development and missionary exertion, in which Daniel, the Bishop of Winchester, took a noble part. The Abbot Sigebald was in correspondence with S. Boniface, whom he desired to be allowed to regard as his patron equally with his Diocesan, Bishop Daniel, and pledged himself to include in his prayers the names of S. Boniface and S. Erkenwald.

It is not only as a saint that Erkenwald became famous. He possessed all the elements of true greatness, diligently cultivating all his powers, physical and mental as well as spiritual. Thus we find his practical wisdom was recognised and his advice sought by the greatest men of his age.

The first code of the Anglo-Saxon laws was compiled by Ini, King of Wessex, but in his great task he was fain to seek the co-operation of Erkenwald. In his preface to their promulgation, 690, he acknowledges this, stating that he was legislating with the counsel of Erkenwald, his Bishop. The Archbishop Theodore valued the rare qualities of the Bishop of London, and was glad to

avail himself of his gentle tact in settling his differences with Wilfrid of York. Erkenwald had probably met with Wilfrid in the earlier days of his abbacy, when, on the invitation of Wulfhere, Wilfrid had utilised his leisure by helping to extend Christianity in Mercia, and had also given assistance in the diocese of Canterbury before Theodore had arrived in England. During the twenty years that had since elapsed there had been a considerable amount of friction between Wilfrid and his primate, and the past five years had been an especial period of misunderstanding and hostility.

Now, in the calm of old age, Theodore was able to judge more dispassionately, and felt he had used severity when a "sweet reasonableness" would have been more effectual. Theodore therefore consulted with Erkenwald, and the result was a meeting between the three prelates at Erkenwald's house in London, where a complete reconciliation took place.

A charter of about this date is especially interesting as being pronounced undoubtedly genuine, and containing amongst the signatures those of King Sebbi and his son Hodilred (of the East Saxons), Bishop Erkenwald and Bishop Wilfrid. This charter is written in large characters, and ranks among the earliest records of its time. The period of Erkenwald's episcopate witnessed a great improvement in the musical services of

the Church. The Gregorian method of chanting was introduced, and the Roman liturgy superseded to a great extent the Gallican or Moz-Arabic liturgy, which had been mainly in use both in England and Ireland. Wilfrid and Benedict Biscop had been instrumental in these changes. This development of an orderly and national church organisation was continued successfully throughout the eighth century until, in culture and piety, the Church of England feared no rival.

CHAPTER VI

COUNCILS AND CHARTERS

FOR two centuries following the death of S. Erkenwald little can be gleaned of the history of the Chertsey community. The general tendency of that age was towards laxity in spiritual things, and the indulgence of bodily appetites. This was not surprising, since the Anglo-Saxons were not a highly-strung or intellectual race, but on the contrary inherited coarse, unrefined instincts. They had proved that with an inspiring leader they could rise to an appreciation of goodness, devotion, and spirituality, and could embrace with enthusiasm the Christianity which inculcated the higher virtues. But, once settled into a routine, consisting mainly of rough agricultural tasks, and the providing for material needs, the missionary spirit died out, the natural bent began to show itself, and "the barbarian burst through the web which Christianity had woven round him." At the two councils held during the eighth century, Cloveshoo 747

and the Legatine Council 787, the reforms shown to be necessary were not of the same nature as in Southern and Eastern lands, that is, concerning doctrinal heresies, but were with regard to the lowering of the moral tone.

A local council was held at Acleath (Ockley, Surrey) under the presidency of Offa of Mercia, in which the Chertsey Abbey lands, villages and possessions were secured to the Abbot Ceolnoth, A.D. 787. The "woods, meadows, rivers and ponds" specifically mentioned in the grants of Frithwald and Erkenwald are included. A later Charter of Offa defines a grant made by him, in the year 794, to the church of Woccingas (Woking).

When the whole country had become united under the rule of one king, Egbert, it was necessary to again survey these possessions, and accordingly we find them confirmed in 827. Subsequently the peaceful tenor of monastic life was much disturbed by incursions of the Danes, and about 871 the Chertsey settlement was attacked and fired. The damage thus caused would seem to have been rectified by King Alfred, who granted a confirmatory Charter of the date 889, in which the boundaries of the Abbey, having been "perambulated," were defined in terms similar to those of the original grant of the seventh century. Again, after the lapse of fifty years, a Grant of King Athelstan gives a recapitulation of the territories, which had become considerably

increased, the array of names including Epsom, Bookham, Cheam, Chaldon, Gatton, Merstham, Tooting and Streatham. This charter was drawn up at "the royal town, called in English, Kingston," and the signatures are those of the King, "Athelstan, rex totius Britanniae," the Sub-regulus Huthol, the Archbishop Wulstan of York, the Bishop Elured, and Odda, who seems to have been one of the king's attendants. His name appears frequently on contemporary charters, and his designation is that of "Minister."

The typical form in which the Anglo-Saxon charters were drawn up is worthy of notice. The introduction :—"To Him that reigneth for ever, our Lord and Saviour," is followed by a reflection upon the transitory nature of earthly things, and the Grant or Confirmation of possessions usually concludes with an anathema upon any who may seek to "disestablish" these endowments.

At intervals during the ninth century many depredations were committed by the Danes, and one of the Chertsey abbots fell a victim. He is thus commemorated in the Chronicle of the English Saints: "Here resteth Saint Beocca, Abbot, and Ethor, the mass-priest, in the minster of Chertsey island." Having been murdered by the Danes, Beocca and his monks were evidently regarded as martyrs. The Hyde Register, which was compiled about 1016, records the burial-places of the saints,



W. A. Medhurst.

STAPLE HILL, CHOBHAM.

and includes among these Alban, Columba, Oswald, Wilfrid, Ceadda, Cedd, Erkenwald, Æthelburga, Benedict Biscop, with many others. Hickes supplements his mention of the attack with stating: "Ninety monks also were slain by the heathen-men."

The results of this raid were apparent in the reign of Edgar (959), when the minster-fabric was found to be in urgent need of restoration. This was carried out effectively by Æthelwold, Bishop of Winchester, who also reorganised the due order of services and insisted upon the observance of the monastic regulations. The laxity of the times had engendered grave corruptions. It was now four hundred years since, as the Saxon chronicle quaintly expresses it, "the blessed Abbot S. Benedict, after shining in this world, went to Heaven." His rule, "broad and elastic" as it was, had become utterly neglected by great numbers of the monastic clergy, who were contented to observe only their ordination vow, and to ignore the higher call to a celibate life and the observance of the canonical hours. A strict reformation was inaugurated by the Primate Odo, under Edwy, and continued with more moderation by Dunstan; but Æthelwold insisted upon the most stringent observance of the Benedictine rule, expelled the secular clergy (with their families) from the monasteries, and filled up vacancies with monks from his former abbey of Abingdon.

Chertsey was treated in this manner. Thirteen monks were introduced from Abingdon, and one of the number, Ordbryht, was selected "to be Abbot over the rest." Æthelwold's zeal was not confined to the spiritual welfare of his diocese; he restored many churches that had been partially destroyed, amongst them those of Chertsey, Abingdon, Ely, Peterborough and Thorney. "Full and quiet possession of the Abbey" having been secured, a Confirmation of lands by King Edgar specified the number of "mansas" (or estates) included, and gave back to Chertsey "twenty mansas in Molesey which Edwy had unjustly diverted to the Old Monastery" (S. Swithun's, Winchester), but which Edgar and Æthelwold felt justified in restoring to their rightful ownership. This Charter bears the signature of Ælfric, Abbot, which points to the abbacy of Ordbryht as having lasted only three years.

CHAPTER VII

JURISDICTION OF THE MITRED ABBOT

THE eleventh century opened with fierce and persistent onslaughts of the Danes, whose ravages were especially extensive in the south. From Hampshire to Cornwall and up the Thames and the Medway they plundered, burnt and slew on all sides. In 1006-7 "the Danes marched across Hampshire to Reading, thence up the valley of the Thames, harrying every shire in Wessex." It would seem as if Chertsey lay out of their direct route and escaped the ruin that fell upon so large an area. If this were not so, the damage would seem to have been insufficient to call for special notice, and when in 1016 Canute found himself in peaceful possession of the kingdom, he set himself diligently to repair those monasteries which had been partly destroyed and others that had been only slightly injured by the military incursions of himself and his father.

The records of this period tell little of the internal history of the monastic houses, and we have no certain knowledge of the Chertsey abbots. "Daniel" is mentioned in 1024, in a Charter of Pope John XIX., enumerating the privileges confirmed to the Abbot of Chertsey. He was followed by "Siward," who was afterwards consecrated Bishop of Rochester. The date given, 1058, conflicts with other fully verified assertions; and a comparison of these may illustrate the method of arriving at conclusions.

Dugdale, whose list of abbots is fairly exhaustive, is altogether silent about Siward; Luard includes him with the Chertsey abbots, but only gives the information that he was thence promoted to the bishopric of Rochester. The Saxon Chronicle says that it was Siward, Abbot of *Abingdon*, who received this promotion. Godwin gives the date as 1058, at which time Chertsey's abbot was in the midst of his forty years' reign.

But here the Abingdon annals come to the rescue, mentioning Siward in 1034 and placing the date of his death as 1044; and the Saxon Chronicle gives the previous year, 1043, for his consecration. Wharton is the authority for his holding the *Chertsey* abbacy, which he could quite well have done *before* 1043; but Dugdale's account of the Bishop of Rochester would make us quite willing (like Dugdale himself) to ignore him

as Abbot of Chertsey. Siward had been a monk of Glastonbury, and had acted for some time as Vicar to the Archbishop of Canterbury. He was strongly suspected of peculation and misapplying the Cathedral revenues, so that, when, on the death of the Archbishop, he hoped to have been promoted to the primacy, a long delay ensued, and a compromise was made by giving him the See of Rochester.

With the reign of Edward the Confessor we get much fuller insight into the status of Chertsey among the townships of Surrey, and the importance with which the King regarded it was manifested by his committing the jurisdiction of the whole "Hundred" of which Chertsey was the centre to the Abbot and Convent. This Hundred was named by him "Goddeley" or "God's pasture," presumably because of its administration being in the hands of a "spiritual" baron.

The Abbot at this time was Wulfwold, or Wulfnoth, the recurrence of sometimes one name, sometimes the other, having given rise to conjectures that they represent two abbots, but sifting the evidence leads to the conclusion that Wulfwold held his abbacy for a period of over forty years.

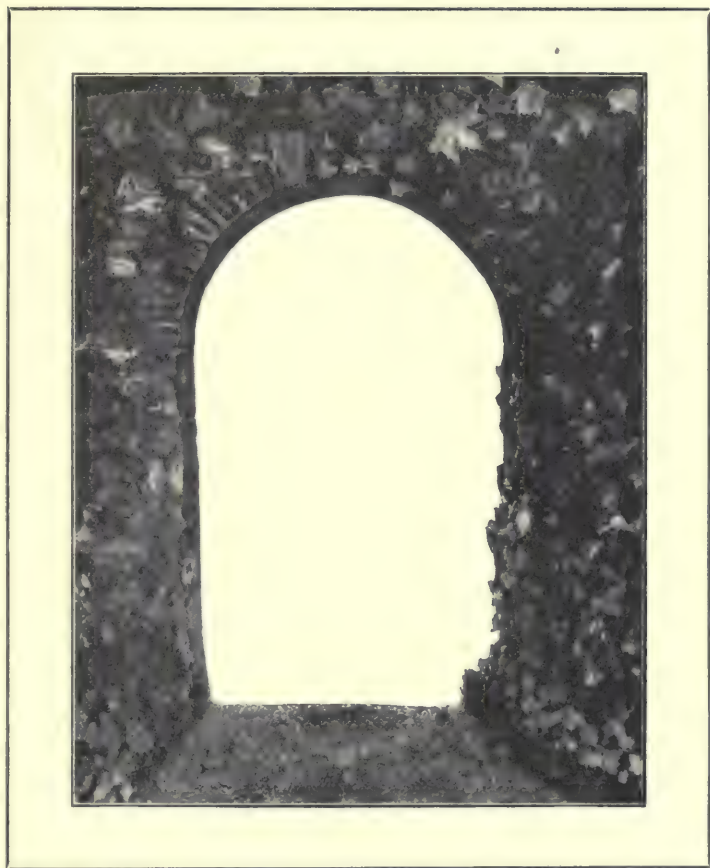
His name appears in several Charters; the Abbey territories were confirmed by Edward in 1043 to "*Wulfwold*, Abbot of Chertsey," not, as is more frequent,

simply to "the Abbey and Convent." Its immediate surroundings had evidently grown into a town, and in addition to previous possessions there are mentioned "twenty acres of pasture at Cookham, the Woods of Halewik and Lidlege, and the village and church of White Waltham, Berkshire."

The Foundation Charter of Westminster Abbey has "a fine array of signatures," and after those of its Royal Founder, of the Archbishops and principal Bishops, come those of the most important Abbots, among whom Wulfwold takes a prominent place. Another parchment bears his name as a witness to the transfer of "Claygate with all its appurtenances" to this newly-founded Abbey of S. Peter's, Westminster.

A photograph of a fragment of this document may be seen among the Anglo-Saxon MSS. shown in the Winchester Cathedral Library.

Wulfwold was one of the very few Saxons who continued to hold his office through the troublous period of the Norman Conquest, and to have commended himself not only to the saintly Confessor, but to the stern, vigorous, exacting Conqueror, who was expected to reward his Norman supporters by gifts of lands and Abbeys. This speaks much for the sterling character of Wulfwold. He was probably among those who made formal submission to the Conqueror after he had



ARCH IN ABBEY GROUNDS.

devastated the country south of the Thames in his circuitous journey to London after Hastings.

Wulstan, Bishop of Worcester, was among the embassy who waited upon William in London, and the Abbot of Chertsey was among Wulstan's confederates.

Wulfwold was evidently the first of the Mitred Abbots of Chertsey, and although for some reason this spiritual barony, with its rights of "sac, soc, toll, team and infangene," did not carry with it a seat in Parliament, yet we find that Wulfwold was not unknown as an adviser or mediator to whom the Conqueror had recourse, as, for example, in the tranquillising and settlement of the Fen country discontents. The liberties of the Ely monastery were endangered by the rebellion of Edwin and Morcar, the Abbot being suspected of encouragement to, or complicity with, their schemes, and in the final settlement of 1080 we find Wulfwold of Chertsey acting in the Court of five Barons convened for that purpose.

No writs summoning members to Parliament are found addressed to the Abbot of Chertsey.

At one particular epoch, when a tolerably exhaustive list was preserved, the absence of the name of the Chertsey Abbot seems conclusive.

The death of Wulfwold occurred in 1084, and was considered, as Freeman observes, of sufficient import-

ance to be inserted in the national Chronicles. One of these notices is thus quaintly worded : "This year forth-fared Wulfwold, Abbot of Ceortesege on the 13th day of the Kalends of May."

Wulfwold had been a member of a "spiritual confederation" organised by Wulstan, Bishop of Worcester, which sheds some light upon the internal organisations of church and monasteries. This was a bond of brotherhood for mutual spiritual help "that the members might enjoy the enhanced benefits of united prayers and advice, possessed hitherto by each exclusively," and the formula premised "that they be all in unity and love towards God and the world and as though they were of one heart and mind."

This "fraternisation" included the monks of Worcester and the monks of six other houses ; another was established between Durham Cathedral and Chertsey Abbey ; and in the next century we find that a very comprehensive confederation originated with S. Swithun's, Winchester, and embraced houses as far removed from each other as Canterbury, Reading, Gloucester, Peterborough, Glastonbury, Malmesbury, Chertsey, Westminster, Bury S. Edmund's, and Bec in Normandy. A constant intercourse was established between monasteries thus united, and notices of the death of any member was in this way transmitted throughout the circuit.

Wulfwold had previously nominated his successor Odo, whose name proclaims him a Norman, and who seems to have been very conscientious in his acceptance of the responsibility. He religiously fulfilled his duties for the space of eight years, though evil days loomed ahead with the accession of Rufus.

The Red King's chief adviser was Ranulf Flambard, or Ralph Passeflabere, who had been brought up in the Norman Court under the tuition of the Conqueror's "dispensator." Rufus made him his Justiciar and Chancellor, the revenue officer for the State, the receiver of all monies paid into the national treasury.

Rufus was professedly a constitutional monarch, and, like his father, ruled justly according to the laws, at least in the early part of his reign; but he was "a strong, fierce, and arrogant man, of abandoned habits, cruel, profane and avaricious," and Flambard pandered to these worst propensities. He suggested that Bishops and Abbots were the military tenants of the King, bound to do homage for their temporal possessions. "Flambard is distinctly charged with being the author of certain new and evil customs with regard to spiritual holdings," and these things were so repugnant to Odo that he straightway resigned his charge.

Alas! for the flock thus given over into the power of the oppressor. Flambard promptly stepped in as

nominal Abbot and appropriated the rich profits of the extensive Chertsey possessions. Not only so, but in the same year (1092) he was made Bishop of Lincoln, and a few months later Abbot of Hyde, Winchester. These and other ecclesiastical fiefs which fell into his hands were "expoliated" by him and their property administered in a manner "contrary to the terms in which the endowments of the Church had been granted." He committed such enormities that on the accession of Henry I., "upon the common demand of the whole nation," he was deprived and imprisoned. His character was too unmistakably notorious. William of Malmesbury described him as "the dregs of wickedness"—a man than whom none was more subtle in evil, and so detested, that the poor would choose death rather than fall into his power. Nevertheless, he escaped from the Tower, in which he was the *first* prisoner, and contrived to make his peace with Henry and to hold the episcopate of Durham for the next twenty-eight years.

Odo had undoubtedly realised his grave error in having voluntarily relinquished his Abbey, for in the first year of Henry I. he was reinstated and continued Abbot until his death in 1106.

CHAPTER VIII

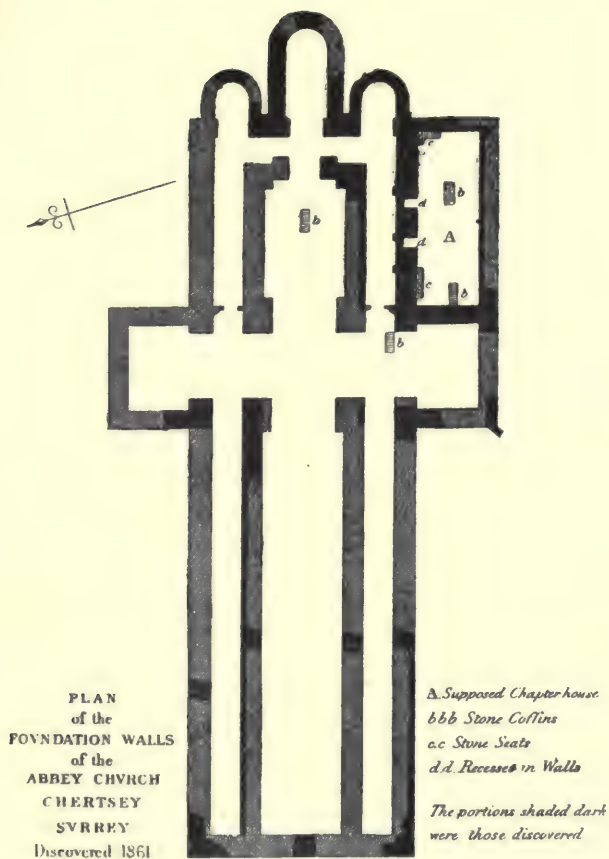
REBUILDING OF THE ABBEY

THE next Abbots in the list given in Dugdale's *Monasticon* are William, 1106; Hugh, 1107. This seems to be a mistaken inference from the fact that in the reign of Stephen, not of Henry I., there was an Abbot Hugh preceded by a William. Curiously enough both names recur in each reign, but the Hugh of 1107 immediately succeeded Odo.

He was a monk of S. Swithun's, Winchester, and in 1100, the year of Henry's accession, had been made Abbot of the New Minster (Hyde), Winchester. The important work that confronted him on his promotion to Chertsey was the rebuilding of the Abbey, thus commemorated in the Saxon Chronicle: "This year (1110) the new monastery was begun."

With the Norman architecture vast and massive erections became fashionable—their characteristics, according to S. Bernard, being "immense height,

immoderate length, superfluous breadth," and so universal was the mania, that churches and cathedrals, still in good preservation, were frequently enlarged upon a magnificent scale. This might have been deemed sufficient reason for the rebuilding of the "mynster," for barely a century and a half had elapsed since Bishop Æthelwold had so efficiently restored the Chertsey Abbey ; but history records a necessity for the work, and Abbot Hugh found his new possessions in a ruinous condition. This is the description given : "The monastery of S. Peter at Chertsey had been a second time destroyed, with its appurtenances and small farms ; its property was carried off, and there remained but few dwelling-houses or inhabitants in the territories of the aforesaid monastery, namely, in Chertsey, Thorpe, Egham, Chobham and Frimley in the Hundred of Godley and beyond, Weybridge, Cobham, Epsom, Petersham, Colesdon, and lands in Hornley, Bookham, Clandon, Esher and Waltham." It was supposed that this work of devastation must have been due to the Danes, but the extract quoted refers it to the time of the burial of Harold at Waltham. The Cotton Manuscript is the authority for the statement, which, however, is legitimate ground for some "higher criticism." The fact of the destruction of the Abbey (partial, at least) is undoubted ; that it happened about the time of the Norman Conquest



By kind permission of Mr. Marshall Walsh.

is equally to be credited. Harold, however, was not buried at Waltham, but on the field at Senlac, and immediately afterwards the Conqueror set out on his march to London, "by a circuitous route, wasting the country as he went," and Chertsey, no doubt, lay in his road. But the chronicler was evidently not familiar with the Chertsey locality, and must have referred to the Domesday Survey for information as to what was comprised in the Chertsey Abbey territory ; if not, we might infer that the Conqueror had a special spite against Chertsey when he so carefully sought out all its possessions on which to wreak his vengeance. We may safely conclude that it was a much more limited area that actually suffered.

The work of rebuilding was not soon accomplished ; the Chronicle cautiously says : "This year they began to work on the new minster on Chertsey island," and until the end of the thirteenth century numerous additions and alterations, with much decorative work, are known to have been made. This was substantially the Abbey which existed till the seventeenth century, when it became so completely wrecked that "not one stone was left upon another" sufficiently to show size or form. Excavations, however, made as late as 1861, have brought to light so much of the foundations as show its general form. "It would appear that the church, 275 feet long, in size like

a cathedral, had an apse and apsidal ends to the transepts." This may have been the original foundation of Erkenwald's structure, for Roman apsidal arches had become much in vogue by the eighth century.

What was the actual appearance of this Norman edifice can only be guessed at by a comparison of the "rough drawing" from the Exchequer Ledger with the remains of architecture of this period. Winchester Cathedral can furnish good specimens of the general character of the eleventh century ecclesiastical buildings, and S. Cross Hospital and Hyde Abbey also date from this period.

As Chertsey Abbey was held in such importance at this time, it is probable that it may have been built upon the best model of the day, that of S. Peter's, Westminster, which "remained the great object of English imitation deep into the twelfth century." The early Norman minsters were mostly built in the form of a Latin cross, the transepts standing out north and south, a tower at the west end, with possibly an additional one for the bells, a large triforium and clerestory.

The monastic buildings eventually covered four acres of ground, occupying the space lying between the present Windsor Street and the Abbey River, and extending in a south-east direction towards the Mill, while the gardens and orchards lay to the north-east.

Having seen his new monastery fairly started, the

Abbot Hugh departed on a mission to Rome. Pope Pascal II. was eager to have his authority recognised in England by accredited Legates, and was much perturbed by the independent spirit displayed by the King and Bishops. He had required this recognition severally of the Archbishop, the Bishops, and the Abbots, and in 1116 the embassy set out to confer with the Pope about "the ancient customs of the realm of England," which had not included the reception of a legate *uninvited*. The Archbishop, Ralph d'Escures, went in person, having another matter to discuss concerning his own dignity; Herbert of Norwich represented the Bishops, and Hugh of Chertsey, the Abbots. They returned the following year with a letter of "vain verbiage," and without having seen the Pope, who was absent from Rome on their arrival.

A number of Royal Charters concerning Chertsey are extant; the Abbey jurisdiction over their London possessions was confirmed; Elvetham and Winkfield in Berkshire were added, and the Manor of Ham was also granted to Chertsey. This appears to have been the King's own gift, it having been his ancient demesne, and the Charter records it as a donation.

The family "de Hamme" had become of great importance in the neighbourhood in the fourteenth century, and many interesting details concerning them

and their estate have survived. The manor, which was surrounded by a great moat and encompassed with trees, was evidently the "Ham Island" of 666, which lies between the Wey and the Bourne by Woburn Hill.

"On the west side the park was bounded by the old river Wey which separated it (1731) from the Earl of Portmore's estate in Weybridge, the navigable part of that river running through Ham grounds into the Thames. The smaller stream of the Bourne runs on the north side of Ham, and after supplying the moat by a cut, falls into the Thames not very far from Ham Court." This part of the manor was known as Ham Haw, and the part near the Bourne as Ham Moor. The old farm-house of Ham is still existent.

The Chertsey timber wharf was located in this vicinity, and is frequently mentioned in the seventeenth century. For instance, in 1624 a licence was granted for a wharf at Chertsey on the river Wey for convenience in carrying goods on that river from the Thames, and fifteen years later Inigo Jones ordered timber for the west end of S. Paul's Cathedral to be sent to London by way of Chertsey Haw Wharf. Many barge loads of timber were despatched from here to Woolwich and Deptford for the building of ships. Alice Holt Forest, near Farnham, supplied a goodly number of trees, which were brought so far by land.

CHAPTER IX

FAIRS AND PRIVILEGES

THE comparative peacefulness of the reign of Henry I. was a great aid to the establishment of institutions which have survived to this day, notably Fairs.

As regards Chertsey, and most of our English towns, the character of these Fairs has not been sustained, as in Leipsic, where still the pleasurable features are predominant, and all manner of merchandise is obtainable, down to toys, gingerbread, red picture-handkerchiefs, and chocolates.

The importance of these Fairs in the olden days is testified to by the fact of their having been granted by special permission of the King, and all rights, profits, and tolls accruing being conceded to the feudal lord of the town, and secured by Charter.

Chertsey's first Fair was granted to the Abbot William, to be held "each year on the Feast of S. Peter in Chains (*ad vincula*), August 1st, for three days, that is to say, on

the vigil of the feast, and on the day of the feast, and on the day following next after the feast." Safeguards for due order to be kept were enjoined and privileges expressly secured.

The Abbot William may be identified with the monk of S. Helen's, Abingdon, who was Abbot during the reign of Stephen. He was fully sensible of the dignity of his position, and evidently considered that, as a Mitred Abbot, he was independent of the authority of the Bishop of Winchester. On one occasion he presumed to withstand a certain ruling of his diocesan, despite the fact that the Bishop happened to be Henry of Blois, the brother of the King. Who was in the right, or what was the nature of the dispute, does not appear, but the procedure is interesting. The Bishop excommunicated the Abbot, the Abbot appealed to the Pope, the Pope released the Abbot from the excommunication—and also from the Abbacy!—and the discomfited William had no alternative but to return to his former position as a simple brother of the Abingdon community.

The King, Stephen, had no difficulty in filling the vacancy thus created. Monastic training was not a *sine qua non* for an Abbot in those Norman days. A nephew, by name Hugh, "of commanding stature, handsome countenance, eloquent speech, attractive manner," was

quite willing to fill the *rôle* of Lord of the Hundred of Godley! Born to position and wealth, a great-grandson of the Conqueror, he troubled himself but little about the duties of life, taking as his natural portion all the good things that fell to his share. A short reign as Abbot of Chertsey, and then, despite youth, gaiety, and indifference to moral rectitude, he was made Bishop of Durham, and held sway in the Northern Province, in manifold high offices, for the ensuing forty years. This Hugh was apparently the son of Count Theobald and grandson of the Conqueror's daughter Adela. He is called Hugh Pudsey, or de Puisace, which name was evidently derived from his father having been successful in taking the town of Puisace, defeating the French king there in 1110, and this Hugh was possibly that son of Theobald who carried to Henry I. the direful news of the loss of the White Ship. The mention of Hugh's connection with Chertsey is of the slightest; a Charter of King Stephen confirms the Abbey possessions to his nephew Hugh; a "Privilegium" of Pope Eugenius III. is addressed to Hugh, Abbot of Chertsey; a document drawn up between Hyde Abbey and Waverley Priory is attested by this Hugh, and a fourth mention of him is made in the Charter of Ankerwyke, which secured forest lands in Egham, west of Cooper's Hill, to the nuns of Ankerwyke Purnish. The fact that

both the Abbot of Chertsey and the Bishop of Durham are spoken of as "Hugh, the nephew of the King," suggests an identification, and the incidents recorded prove nothing against the assumption that they are the same individual. His tenure of the Abbacy may have been very brief, but the absence of dates from the Charters makes certainty impossible. The Hyde and Waverley document was drawn up between the years 1142 and 1153. Eugenius III. was Pope from 1145 to 1154. Hugh became Bishop of Durham in 1153; thus the conclusion is fairly tenable that Hugh was installed temporarily as Abbot upon the summary dismissal of William of S. Helen's.

It was about this time that monasteries were encouraged in their desire to be independent. Nicholas Brakespear, the first (and only) Englishman who was elected to fill the papal throne, now began his reign as Adrian IV. Five years later he freed the S. Albans Abbey from episcopal control as a tribute to the memory of his father, who had been a monk there.

Eight other abbeys were admitted to the same privilege, but Chertsey is not mentioned amongst them.

It was no doubt well for the peace of Chertsey that Hugh found a more congenial sphere in the north of England, where in political as well as in ecclesiastical

circles he had full scope for his restless ambitions. He was "greater as a warrior and politician than as a churchman," and when in 1195, having on Ash Wednesday excommunicated the enemies of the York Chapter, he fell



From a Copper-plate, c. 1750.

ANKERWYKE PURNISH, EGHAM. (SITE OF CONVENT, TWELFTH CENTURY.)

sick at Doncaster and was carried to his manor-house at Howden to die, "he closed one of the longest and most turbulent lives that English History has kept in record."

The reign of Henry II. yields little Chertsey history, but we get Surrey associations with Becket (posthumous) during the Abbacy of Aymer.

Benedict, Chancellor to the Archbishop Richard, who succeeded to Canterbury in 1174, recorded numerous miracles that had resulted from the merits of the martyred S. Thomas Becket. Roger, son of Herbert of Bisley, suffering from consumption, was converted to the Lord, and apparently the effectual means of this was the special intercession made through the relics of S. Thomas. A dropsical woman of Merston (? Merstham) was healed by the intercession of the martyr and tasting the Canterbury waters ; and the paralysed arm of Edilda of Godmersham was restored by the use of the same means.

The Abbot Aymer's name appears in 1166 in connection with particulars furnished to the King of the three knights who held their lands from the Abbey by military service. Of these Roger de Wateville was one. Transfers of land are frequently recorded from this time. Aymer Fureth, the rector of Coveham (Cobham), sold to the Abbot Aymer all his lay fee in Cobham, Chertsey, Thorpe and Egham, and the Chertsey possessions were further augmented by purchases of land in Chobham in 1175.

Some few years later we meet with the name of Bertan, or Bertrand, who was probably Abbot during the reign of Richard I., and under whom additional land in Chobham was secured to the Abbey. The King confirmed the

possessions and granted jurisdiction to the Abbot with exclusive rights independent of the Sheriff or any other Crown officer. This privilege was contested later by the Sheriff of Surrey, Albert, or Almeric, de Cancellor, who refused to allow the Abbot's right to return writs throughout the Hundred. Edward I., on being appealed to, upheld the Abbot. In 1599 a letter, addressed to Secretary Cecil, is thus worded: "Sir William Howard wants a copy of the grant to Chertsey Abbey which your father had on a matter in question with the bailiffs of Kingston. It concerns Sir William's inheritance and needs expedition, as the matter is now in question at Bookham . . . and the clause requires speedy answer to the bishop almoner."

A reference to Bertrand occurs in the interesting account, by Jocelin of Brakelond, of Abbot Samson of S. Edmondsbury.

As Prior of S. Faith's Bertrand was one of the candidates upon the occasion of Samson's election. Three monks from S. Edmund's had been nominated and three from other houses. Unsuccessful then, Bertrand soon after obtained the Chertsey Abbacy.

No dates are given, but Bertrand was still surviving in 1197, when the unusual course was adopted of choosing his successor. This was Martin, who had been Prior of Tudford (Thetford), and at his inauguration a melan-

choly event happened which, to superstitious minds, might have suggested itself as an unpropitious omen, especially taken in conjunction with the fact that it was not strictly canonical to have two abbots at one time. The Abbot-elect had arrived in procession to receive investment with the honour and dignities of the Abbey. He was in the act of paying over his relief-honorarium when one of his attendants, clutching at the Abbot's robe, fell suddenly dead at his feet. Thus at the self-same moment (as the chronicler impressively records) the Abbot was admitted to his earthly honours and his minister entered into his eternal gain.

To Jocelin of Brakelond we are indebted for another mention of Chertsey. The occasion was a judgment-court at Tewkesbury, held by the King, at which a considerable number of magnates were evidently present : "The lord abbot (Samson) seemed to be misled by a certain appearance of right because, forsooth, the Scripture saith 'My glory will I not give to another.' The abbot of Cluny coming to us, and received by us in such wise as he ought, our abbot would not give place, either in chapter or in the procession on Sunday, but he must needs sit and stand in the middle between the abbot of Cluny and the abbot of Chertsey." The Abbot of Chertsey must have been Martin ; the Abbot of Cluny was Hugh, who had been until 1199 the Abbot of Read-

ing. The narrative gives a hint as to the rank held by Chertsey among the Abbacies of the country, and Abbot Samson was undoubtedly justified in claiming due recognition of his own precedence. The five leading Abbots are usually mentioned in this order:—S. Albans, Westminster, S. Edmundsbury, Glastonbury, Reading.

Very soon after his election Martin received a special commission from the King to negotiate with the Pope regarding Norman affairs. Philip of France had not restored certain lands and castles which he had seized; Richard was indignant that the Pope had not insisted on it, but the efforts of the Legate had only resulted in a truce for five years, and it was to bring this delicate affair to a conclusion, as well as to settle certain ecclesiastical matters, that the new Abbot, together with a brother of S. Albans, was despatched to Rome. A substantial solatium was, as a matter of course, sent by the hands of these deputies; this had been raised by the levy of a land-tax throughout England.

The papal record for this year (1198) is that the tithes of Chertsey, Egham, Thorpe and Chobham were confirmed to the Abbey of Chertsey, and the Abbot was commanded to compel the Abbot of Waltham "to observe the constitution confirmed by the apostolic see to keep the money of the abbey in a bag and in the custody of two or three canons."

In 1205 "King John ordered Earl Mareschal to give to Chertsey Abbey seisin of all the manors of Hyde Abbey so that 'no Jew or Christian may take anything therefrom while it is in our debt,' Chertsey paying 200 marks yearly." The "New Minster" of Winchester, founded by King Alfred, had not long before been removed to the "Hyde" site beyond the North Walls, and the Jewish quarters being in close proximity may partly account for this cautious provision.

A good deed recorded of Abbot Martin is that, with the consent of his monastery, he secured to the benefit of the poor and of travellers a special grant which had apparently been designed for that purpose, but from some cause had not been previously so applied. This grant included one half of the abbey revenue derived from tithes in the neighbourhood of Bookham, and from Thorpe. Martin's death occurred in 1206, and is noticed in the *Annals of Worcester*.

CHAPTER X

MONASTIC GOLDEN AGE

THE monasteries had arrived at their "Golden Age"; they had become prosperous and wealthy, and it was a time of thorough organisation. The many new Orders lately introduced into England necessitated good statesmanship to secure satisfactory arrangements between the various religious houses, their Abbots, the Bishops, and the King.

The Court and Patent Rolls testify to the vigilance with which the royal prerogatives were guarded; the Bishops' Registers give ample details of the steady attention given to diocesan matters, at this time in particular of their resistance of the monastic attempts to gain immunity from episcopal control; while the steady increase of property accruing to the religious houses demanded most business-like and clerkly capabilities in the keeping of their ledger-books and rent-rolls.

King John frequently visited the Chertsey Abbey, and in 1217 the young King Henry III. held his court there. Amongst other business then transacted was the issuing of a safe-conduct for certain of the French King's Council who were arriving in order to confer with the King's Council. An order was also issued to the County Sheriff that the Magna Charta, which had been "granted by the King and confirmed by the Legate," should be publicly read throughout Surrey. The Abbot at this time was probably Adam de Kingesnorth, who had apparently been connected with S. Augustine's, Canterbury. Both Adam and his successor Alan were held in high esteem, and their memory perpetuated by gifts to the poor and needy of bread, wine and cakes, which were distributed on the anniversaries of their death.

The notice of Adam's promotion to Chertsey is thus expressed: "*Iste Adam ob meritorum suorum exigentiam ad curam pastorem monasterii de Certeseye postea assumptus est.*"

The almoner of Adam's bounty was Godwin of Lollewirth or Hardwick; while Alan, who seems to have been connected with Chobham, appointed two, evidently brothers, Robert and Ewlfus (or Ulf) de Forda, apud Chobham, to carry out his bequests.

Chobham is much noticed during the thirteenth century. It lay at a distance of six miles from Chertsey, "a



W. A. Medhurst.

CHOBHAM CHURCH.

village among the heaths." The roads leading to it were not of Roman construction. The difficulty of bringing their dead to the mother-church for burial was much felt, and their Rector, Thomas, in the early part of the century, having made application to the Pope, the churchyard was consecrated for burials by Bishop Peter des Roches with the consent of the Abbey. Concessions were made on both sides, and Chobham agreed to pay twenty shillings a year and 6 lb. of wax in consideration of the loss to Chertsey from burial fees.

About ten years later the Sub-Dean of Sarum, who seems to have been this same Rector Thomas, obtained from Abbot Alan a remission of half the money payment, but an attempt of a succeeding Vicar of Chobham to escape the contribution of wax was frustrated.

Land in Chobham had been purchased by Abbots Aymer and Bertrand in the days of Henry II. or Richard, and during the reign of Henry III. the estate of Hesle in Chobham was "freely granted" to Alan.

Some of the "ancient customs" and regulations of the Abbey of Chertsey are specially mentioned in connection with the Abbot Adam.

"On the feast-day of the Nativity of our Lord the Cellarer and the Treasurer must provide wine for the Abbot and Convent."

A sextarium was the allowance for the Abbot, and he regulated the monks' portions, more or less liberally, as he felt disposed. And in the same manner the festal "pittance" was made "by the provision of the venerable Father, the Abbot Adam, on the Feast of the blessed Martyr Thomas (Becket of Canterbury), on the Circumcision and Epiphany of our Lord, on the Purification of the Blessed Virgin Mary, and on Palm Sunday ; also on Maundy Thursday, before the Meal and after, on the Passover and on Ascension Day ; on the Feast of Pentecost and on the Feast of S. Erkenwald ; on the Feast of the Apostles Peter and Paul ; on the Feast of S. Peter ad Vincula ; on the Assumption of the Blessed Virgin Mary, and on her Nativity and on All Saints' Day. The Cellarer, with his fellow-helper, shall also provide sufficient cheese in the refectory to last the monks throughout the year.

"The Chamberlain shall receive from the Cellarer and his associate £20 to clothe the brothers, that is to say, all the professed monks, and oil to anoint the shoes of the aforesaid brothers seven times a year.

"The Chamberlain, for the time being, must provide towels for the feet-washing and for the Maundy in the Chapter.

"The Chamberlain ought also, on the Vigil of All Saints to furnish the Abbot with socks of white cloth,

two pairs for the Abbot, with shoes of the same cloth, and for each of the monks one pair only."

Full details are preserved with regard to the various duties of the monastic officials. The Winchester Cathedral Records, for instance, have some interesting information concerning the duties of the Cellarer, whose office was not so limited as his title would suggest. "He acted as domestic Bursar, bought provisions, and appointed the pittances of the brethren. He had to provide meat and drink and divers kinds of food, to produce all the vessels for the cellar, kitchen and refectory—goblets, pots and pans, and necessary furnishing of all kinds; the main part of the lighting of the Refectory depended upon him; and he received the offerings made to the Cross in the Refectory so as to be able to purchase what was needful. Verily, he had to be 'a discreet man to give to all their meat in due season.'" So important, indeed, was the office of the Cellarer felt to be that a special service was appointed, with suffrages and prayers for him.

The Abbacy of Alan apparently lasted from 1223 to 1261, his name recurring on various occasions within that period. In 1225 he attested with his signature a confirmation of Magna Charta. The following year an interesting description is given of a perambulation of the bounds of the Abbey territory. At certain (or uncertain)

intervals the "beating of the bounds" seems to have been kept up from early Saxon times, and the landmarks were carefully recorded as a precaution against disputes and encroachments.

The Close Rolls of Henry III. describe the circuit made by the Abbot and monks, "staff in hand," from Weybridge round Crocford, Woodham, Ottershaw and Chobham, until at Egham the interest was concentrated on a portion of land which they were about to concede to the Forester of Windsor. This lay between the bridge of "Stanes" and Lodderlake (near Mixtenham) "where it falls into the Thames." From the river it extended through Egham as far as to Harpesford and la Cnappe, and was to remain forest for ever.

Newark Priory was now absorbing some of the land that had hitherto paid tithe to Chertsey, and in the year 1237 a dispute arose, Newark claiming Trindele and Osle, both in the parish of Chertsey. This was wisely settled by Chertsey conceding to them the tithe of Horsehill, which lay nearer their demesne.

The needs of the town now demanded a second Fair, and by charter of Henry III. one was appointed to be held on the Day of the Exaltation of the Holy Cross, September 14. With the alteration of the calendar in 1752 this date was changed to eleven days later, and the "Goose and Onion Fair" is still held on September 25.

Several other documents survive of the time of Abbot Alan, the most important being a Privilegium of Pope Alexander IV. (1258) which confirms amongst the Abbey possessions the Grant of Cardigan Priory with its appurtenances, the Church of the Holy Trinity, Lando, the Church of S. Peter, Berewyke, and the Chapels of S. Peter, Cardigan, and of Michael de Tresman.

This grant had been made at least sixty, probably ninety, years earlier, according to the researches of Mrs. Pritchard, whose volume on Cardigan Priory furnishes particulars, hitherto unpublished, concerning "the Charter given by Rhys ap Gryffyd" (who was Lord of Cardigan from 1164 to 1195). "He gives and grants for ever to the Abbot and Monks of S. Peter's, Chertsey, the Cell of Cardigan with all its appurtenances; to wit, the Church of S. Mary, Cardigan, with the Chapel of S. Peter de Castello, and with two carucates of land . . . with the land outside the cemetery of the Church of S. Mary, and with all the appurtenances, the Church of S. Peter of Berwick (now Verwig) with its Chapels and half a carucate of land adjoining . . . the Church of Holy Trinity, which is called Landov . . . which is a 'refugium' of the Church, and with all its appurtenances, tithes of mills, and fisheries," and of all tithable things within those parishes, tithes also of rents and of food and drink in respect of the Castle of Cardigan.

The notice in Rymer's *Fœdera* is, "The Pope confirms various Charters by which the ecclesiastical liberties of England had been secured at various times."

During the episcopate of Peter des Roches, which lasted from 1205 to 1238, the Bishop's right of visitation was resisted by Abbot Alan, in consequence of which the Abbey was placed under an interdict. This was annulled by the new Pope, Gregory IX., in 1227, and a few years later Abbot Alan received a mandate from him to proceed to Battle Abbey, and there annul the sentence of interdict under which that Abbey had been placed.

Alan's death occurred in 1261; his successor was a Monk of the Benedictine house of Medmenham. The Abbey Seal of John de Medmenham is well preserved, and is one of the best known of those exhibited at the British Museum.

The principal incident in connection with Abbot John is his care for the keeper of the Abbey-gate. A liberal allowance for his needs was granted by the Abbot, including a messuage in Chertsey, daily dinners from the Abbey kitchen, besides bread and ale extra, also ten shillings per annum for a gown. The office of gate-keeper was made hereditary in the family of Ralph de Thorpe.

Transactions concerning the Weybridge living were carried on about this period. At the time of the

Domesday Survey, Weybridge was reckoned amongst the Chertsey possessions, but its tithes did not accrue to Chertsey till long afterwards, when they were obtained from Simon de Waybrigg, but whether by gift or purchase is unknown.

Two dates are given in the thirteenth century for the sale of its advowson, 1262 and 1285; but these would seem to have been only ratifications. At the former date it is certified that the impropriation of Weybridge was one of the endowments of the Priory of Newark, and it was originally sold to the Priory about the time of its foundation. The deed of sale was drawn up under the auspices of the Bishop of Winchester, Godfrey de Lucy, who was one of the principal benefactors of the new foundation, and the deed was witnessed by Amicius, the Archdeacon of Surrey, probably about the year 1200. Weybridge reserved to itself an annual rent of a half-mark (6s. 8d.); in 1262 its incumbents were instituted as Vicars in the patronage of Newark, and that arrangement continued until 1450, when it became a Rectory. In 1284 "the Hamlet of Waybrugg was held in free socage of the Abbey of Chertsey by Godfrey de Lucy," and "in 1285 the Advowson was actually sold to Newark." The fact, however, that the Bishop's death occurred in 1204 might suggest that 1284-5 should read 1204 and 1205.

With the accession of Edward I., Bartholomew, a

Monk of Winchester, became Abbot of Chertsey, his tenure of office lasting the whole thirty-five years of King Edward's reign. Records of the period are detailed with considerable fulness, and through the medium of Court Rolls, Bishops' Registers and Monastic Annals many interesting items can be gleaned.

Bartholomew seems to have been a noted scholar. He devoted himself for ten years to his onerous abbatial duties, and then, leaving them in other capable hands, he obtained the King's permission to go abroad for three years for purposes of study.

Those early ten years were not idly spent. In 1273, on a certain Monday morning, there came to the Abbey, riding post-haste from Westminster, a special messenger from the King with an urgent mandate that the Abbot should at once set off for Kingston to prohibit the taking place of a tournament that had been arranged for. Failing the possibility of the Abbot or the Prior to comply personally, the sub-prior, cellarer, or two discreet Monks were to be sent with the imperative restraint.

At this epoch the Abbey-minster was probably attaining its "perfection of beauty." The manufacture of what we call encaustic tiles had attained an excellence unsurpassed to the present day. Chertsey seems to have possessed the right kind of clays for the purpose, and the Abbey to have produced the most artistic of artificers,

for the whole of the pavement of the Sanctuary and of the Chapter-House was composed of tiles which, after the lapse of 600 years, retain their distinctive colouring, and show figure-drawing which stands out in life-like vigour.

The locality of "the Potteries" is supposed to have been on the south side of the town between Pannell's Farm and Sandgates, in the Hanworth Fields.

One of the Chertsey possessions within the Egham territory was Ankerwyke. A Charter of Ankerwyke had been issued in the early part of the reign of Henry II., when its Priory of Benedictine nuns had been founded by Gilbert Montfichet. They possessed land in several counties, but paid rent to Chertsey Abbey. The Priory was situated on the Buckinghamshire side of the Thames near Magna Charta Island, but land on the Surrey side also belonged to it, and in 1281 Edward I. increased this territory by a grant of 100 acres from Windsor Forest. It was stipulated that this should be enclosed with a small dyke and a low hedge, "so that deer can get in and out."

The Abbot's attention was claimed at this time by a tithe-dispute over land that had been bequeathed to Chertsey, but which lay within the lordship of the Prior of Merton. The Rector of Fetcham claimed the tithes, and was upheld in this by the Prior of S. Frideswide,

but this decision did not satisfy Abbot Bartholomew, who thereupon appealed to Rome successfully.

In 1282 another Fair was granted to Chertsey, inaugurated by Edward I. It was to be held on Holy Thursday, and has been continued on an approximate date (May 14) from that time. Until the great Cattle Murrain of 1867 this was one of the most important cattle fairs in the county, and the town rejoiced in all the pleasurable attractions that were the usual accompaniments of such occasions, crowds from all the villages round flocking in from dawn of day.

The Fair Charter was probably drawn up at Chertsey Abbey, for at the same date the King and Royal Family proceeded thence to Kingston—witness the entry in the Rolls:—"Three shillings—payment made to the ferrywoman and her six men, passing the King and his family over the Thames on their going from Certeseye to Kingston." This passage has been quoted to prove that there was at this time no bridge over the Thames at Chertsey, but that communication with the Middlesex side was only by a ferry; but both towns being on the Surrey side, the entry would imply only that the King made his journey by water.

It was also at this date that the Abbot had concluded his arrangement for going to the Continent; "protection" was granted him, presumably a "safe-conduct" or

passport, and his home affairs were placed under the control of two attorneys.

On his return the Abbot made a contribution of 300 marks—a loan to the King “in aid of the Holy Land,” that is, for a Crusade.

At the end of another ten years, Abbot Bartholomew departed once more for the Continent to continue his studies, and this time the Prior, William de Howle, was left in charge. It was no doubt just previous to his absence that two important items of business were discussed. One, with reference to the frequent inundations to which Chertsey was (and always has been) subject. To repair the damage then resulting, the profits of seven parish churches were reserved to be used by the Abbey, also of the chapels of Wetesdon and Chertsey.

This “chapel” of Chertsey was undoubtedly the first “chapel of All Saints,” as referred to later (in 1327), and the *progenitor* of our present Parish Church. The town had naturally grown and extended itself since the days of Edward the Confessor; its requirements were becoming more exacting than could be met by the irregular ministrations of monks told off from the Abbey to attend to the most pressing needs, and so it became necessary at this particular juncture to consider the advisability of “appointing a Vicar to Chertsey.”

The proposition was entered in the Records, but it

was not till nearly twenty years later that Vicars were selected in regular succession for definite work in this parish, and not for one hundred years that they were established upon the present basis. The principle, however, of appointing parochial chaplains, of making them subject to episcopal institutions, and assigning to them definite incomes, had been more or less acted upon from the beginning of the thirteenth century.

The first appointment of this kind in the Winchester diocese had been that of the Vicar of Andover in 1246.

A great many demands were made upon the temporal possessions of the Abbey by the Plantagenets ; funds were needed for the Crusades, for the conduct of wars with Scotland and France, and above all for Papal exactions, which Edward I. sometimes found it politic to comply with.

In 1291 the King issued the *Vetus Valor*, a record of the "Ecclesiastical Taxation for England and Wales"—a most valuable book of reference, as it set forth the values of the properties and rents of all ecclesiastical bodies in the various deaneries. "Benefices and goods" were granted to the King by Abbot Bartholomew in 1294, and various contributions and subsidies were collected by him. That same year the Pope, Boniface VIII., issued the famous Bull, "*Clericis Laicos*," which

asserted the authority of the Pope over all the property of the Church, and forbade national taxation except by his permission. This drew forth from the King, in the last year of his reign, an enactment that "Religious Persons should send nothing to their Superiors beyond Sea," and that the Abbey Seal should only be in the hands of authorised persons—the Abbot or Prior and four others.

A very good seal of the Abbot Bartholomew is still extant. The Abbot is represented standing under a Gothic canopy in his proper habit with book and crozier. On either side, a sculptured canopied niche contains each the head of a saint—S. Peter symbolised by the keys, S. Paul by the sword. A conventional representation of the Abbey is at the top of the seal.

The pursuits of the Abbot in his later days were not of so peaceful a nature as might have been expected from his studious habits. In the year 1301 a charge of trespass was heard against him at Northampton. A body of eighty men had entered a close at Thorpe, cut down the trees and carried them away with other goods. The Abbot had evidently instigated the proceedings, and his abettors came from far and near. Their names are given and the list is interesting, the recurrence of many of the names in other connections proving them to have been prominent men. Among them may be mentioned Simon

de Rutherwyk, Walter de Bokeland, Henry de Middleton, William Le Fevre of Thorpe, Walter atte Hecche of Thorpeleye, Reginald de Kingeston, Friland of Coveham, John le Pope, Adam le Tanur, John le Barbur, and Robert le Peynter of Certeseye. The defendant was William Inge, in all probability the Archdeacon of Surrey of some years later. He is spoken of as being "of a litigious bent," but similarity of name and character do not prove identity. The Abbot had to pay costs in this case. He was fined 100 shillings.



CHAPTER XI

ACTS OF ABBOT RUTHERWYK

THE next Abbacy is one of which we have the fullest details supplied by the Abbot himself. "The Acts of John de Rutherwyk" are preserved in the Lansdown Manuscript in the British Museum, and a great deal of information concerning this period is contained in the Chertsey Cartulary in the Record Office. Rutherwyk was a monk of Chertsey Abbey, and had evidently grown up into a thorough knowledge of what was entailed in the office of Mitred Abbot of Chertsey, for he seems to have had a full appreciation not only of its privileges, but also of its demands and responsibilities. His family possessions lay in Thorpe and Egham, where "Rutherwyk fields" still carry down to posterity the honoured name; his brother, William de Rutherwyk, was prominent as the secular representative, while John devoted himself to the ecclesiastical interests.

From the outset the Abbot John had a keen eye to all

that was to the advantage of his Abbey, and pursued his avocations with unflagging energy for the space of forty years. He kept a most careful record of all that concerned his extensive manors from the time of his consecration in 1307 to within two years of his death in 1346. "A curious little figure of the Abbot, seated, and holding a crozier in his right hand and a book in his left, is introduced in the initial letter of the Lansdown MS." His election is thus described: "In the 1307th year Anno Domini, and the first of King Edward, the son of Edward, Brother John de Rutherwyk was elected to the abbacy of the monastery of Chertsey on the 5th of the Ides of August; and this was confirmed by the venerable Father in God, Henry, by the grace of God, Bishop of Winchester, on the 9th of the Kalends of October, and from the same lord bishop he received benediction by the imposition of his sacred hands, and on the 4th of the Kalends of November he was installed by the discreet Master Philip Barton, then Archdeacon of Surrey."

This Philip Barton, or de Berthon, was a man of some distinction; he was collated in 1301, and died in 1320. "In 1327 two perpetual chantries were erected for him in the Conventual Church of Chertsey Abbey, and for the maintenance of two chaplains to celebrate daily therein, to cover incidental expenses, the Executors paid £250 to the Abbey and Convent. The Rectory



Photo—F. A. Monk.

By kind permission of G. Boyce, Esq., J.P., C.C.
FISH-POND IN ABBEY ORCHARD. (ONE OF SEVEN VIVARIA DUG IN 1308 BY ABBOT RUTHER VC.)



of Farendone became vacant by his death." This is perhaps Farnham to which the next Archdeacon succeeded.

Rutherwyk's notification as Abbot is mentioned in the Court Rolls, with the addition that the Temporalities of the Abbey were restored to him, the King having accepted fealty from him upon the confirmation by Henry, Bishop of Winchester, of his election as Abbot. This is dated September, 1307, yet three years later the King was still keeping in his own hands the presentation to several livings "by reason of the late voidance of Chertsey Abbey."

John de Rutherwyk is described as "a most religious father, and a most prudent and profitable lord"—"the venerable abbot, who might be termed the convent's second founder, the restorer of all really good works, and the substantial improver of the manors belonging to the monastery." We see in him a diligent, energetic landed proprietor, up with the lark, seeing all his subordinates at their posts, the monastery fully launched on its stream of activities; then posting off to the surrounding farms, giving orders for the enlargement of a ditch here, for the fencing of grounds there; the raising of embankments in low places to prevent flooding, the digging of fishponds in the orchard meadows. Then riding to distant manors, seeing the necessity of a wind-

mill in one place, a new grange in another, the planting of oaks and sowing of acorns at Hardwick, surrounding the Chobham manor-house with a moat, planting and enclosing the Brounett's grove at Epsom, building a stone bridge over the Bourne (or Redwynd) in Guildford Street, and various pathway bridges over the ditches in Eastworth, digging the Gracious Pond at Long-cross, contributing to the repair of the causeway between Egham and Staines, erecting proper dwellings for the riverside fishermen.

But it would be doing him a great injustice to imply that these active pursuits occupied an undue share of his thoughts and his life ; he was distinctly a Churchman, and undoubtedly the spiritual needs of his people held the first place in his plans and provisions ; certainly they made large claims on his attention. To be the patron of a large number of churches meant the selection and nominating of the candidates, and numerous appointments were thus made by Rutherwyk.

The fabrics also were a responsibility. He rebuilt the chancel of Egham Church, introducing the pointed "Early English" style into the old Norman Church. In the year 1810 the existing Egham Church is described as consisting of a nave and chancel with a square tower at their junction standing on the north side, and the north entrance to the church was a venerable and hand-

somely ornamented timber porch. "There were two aisles of Saxon architecture, massy and without decoration, opening to each other by three irregularly proportioned arches, resting on cylindrical columns," and the writer continues:—"It is probable that the chancel walls were not less ancient than the basement half of the tower, which appeared by its windows to have been built in the style immediately succeeding the circular arch." Another opinion, however, is that "the massy pillars, round arches, the north door, and the lower part of the tower," show a much greater antiquity.

"The columns supporting the arches and the arched doorway are in what is commonly called the Saxon style; the latter with bold and grotesque ornaments, and to the jambs of it there were formerly insulated columns to carry the archivolt, which columns have been cut away. The Norman doorway was surmounted and surrounded by a fanciful yet pleasing arrangement of the zigzag, billet, and other mouldings, boldly sculptured; and the capitals of the side columns were diversified by grotesque ornaments. It was enclosed by a large porch of wood, erected in a later age, and in the pointed style; this had a gable roof, and a buttress on each side of the entrance."

That the rebuilding of the chancel was the work of John de Rutherwyk is attested by an inscription upon a

chalk stone, which was, in Aubrey's time, affixed to the north wall, but is now in the east wall at the end of the south aisle.

The Latin inscription is written in a quaint mixture of Saxon and Roman characters :—

“ Hec (hæc) Domus efficitur Baptistæ laude Johannis,
Bis deca septenis trecentis mille sub annis
Christi : quam statuit Abbas ex corde Johannes
De Rutherwyka, per terras dictus et ampnes.”

The Exchequer Leiger Book, strangely enough, omits the mention of this, and also of the rebuilding of Great Bookham Chancel, which is similarly commemorated in that Church. Epsom Chancel, too, was repaired by Rutherwyk, and the Chertsey “cell,” the chapel on St. Anne's Hill, was built by him. His gifts to Chertsey Abbey were generous, and included “Casulam, Tunnicam, and Salmaticam,” the latter of ruby velvet ; also a new crozier and images of SS. Katharine and Margaret for the high altar of the church.

He “appropriated” Ewell Church amongst others to the Abbey, and out of its profits he made a grant to the Bishop of Winchester of 26*s.* 8*d.*, to the Prior of Winchester 6*s.* 8*d.*, and to the Archdeacon of Surrey 6*s.* 8*d.* This was evidently an annual payment, for in the Winchester Cathedral Library a parchment of the Grant is



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EGHAM GATEWAY.

preserved, attested by John de Usk in 1370 and with the Conventual Seal attached. It is noteworthy that this seal is that of the Prior, not of the Abbey.

Rutherwyk found to his dismay that these appropriations, "with innumerable acquisitions of a smaller kind," had stirred up discontent and jealousies among certain monastic brethren—probably belonging to other houses of the confraternity. The "slanders and falsehoods" had this effect upon Rutherwyk that he abstained from any further efforts to increase his possessions for the space of a whole year.

Rutherwyk, however, was a "prudent" lord, and the incessant demands upon the resources of the Abbey made him careful to exercise economy where he safely could. The grant that John de Medmenham had made to the family of Ralph de Thorpe, the Abbey gate-keepers, suggested to him a means of retrenchment.

The office had been made hereditary, a messuage in Chertsey secured to the family, and a daily meal furnished from the Abbey kitchen in addition to a convent loaf and two pitchers of ale daily. Besides this the gate-keeper received 10s. a year for a gown. Under Rutherwyk's new arrangement the gate-keeper was elected for his own life and one robe only allowed for his term of office; a chamber was built for him outside the almonry court; an allowance of 20s. a year took the

place of the daily dinner, but the supply of food was increased : seven loaves of one kind, fourteen of another, and twelve pitchers of ale ; this, however, must have been a weekly instead of a daily dole.

He had a few years previously endowed the Chertsey Vicarage with certain oblations that could be spared from the Abbey's supplies, but half a century later this had to be considerably augmented, being "so small and trifling" a provision that the Vicar was unable to conveniently discharge the obligations laid upon him.

The Egham Church fared better at his hands—the Rutherwyk family possessed landed estates in that parish and the Egham endowment consisted of "fifty-six acres of arable, pasture and meadow land, together with other emoluments arising from tithes and customs."

Several private chapels or oratories were at this time "served" from the Chertsey Abbey : one, of Robert de Trottesworth to which John Laurence de Certesey was given a title in 1316, by Richard Russel of Trottesworth. Another of Robert Imworth is mentioned in 1339, while in the year succeeding Rutherwyk's death Matilda Gatelyn applied for a chaplain for the oratory of her manor of Middleton, or Milton.

About the year 1320 the question of Pluralities became prominent, and protests had been so forcibly put before the Pope, John XXII., that he issued a stringent

Constitution revoking the "numerous dispensations of pluralities granted by his predecessors, and requiring each diocesan to make a return of the names and values of those livings, also the names of the incumbents and the churches they had resigned."

The Bishop Sandale, of Winchester, in making his returns, mentioned the Churches of Ewell, Biflete, Worplesdon and Bedington, amongst others that seem to have been "provided" with foreigners who "knew nothing of the sheep of their flock and paid no heed to their bleating."

The letter which accompanied the returns is full of pathos; the Bishop had the good sense to see that while "pluralities" in theory might be a great abuse when it meant emoluments falling into the hands of those debarred by distance from exercising proper supervision over their charges, yet that one who had the real interests of his flock at heart, a capable and energetic pastor, could well minister to several parishes lying within a reasonable radius, such as those mentioned in his own diocese. He lamented that "the threefold food—the food of the Word, and of a good example and the bodily food of the poor wherewith persons who dwell among their flocks are wont to refresh them—is taken away; the service of God is everywhere diminished, the cure of souls neglected, and no hospitality of any kind is kept

up, and the benefices themselves, bereft of the succour of those who should defend them are in countless ways stripped of their rights and liberties, while the noble buildings raised by the munificence of those now dead are falling into ruin, and, bitterest thought of all, in this our day the devotion of the lay people to the Church, in consequence of these evils, is growing utterly lukewarm, or rather vanishing altogether."

It was not surprising that the papal exactions should have had this effect, for in addition to this "provision" of clergy, *i.e.*, the right of the Pope to nominate to vacant benefices, the newly-appointed incumbents were required to pay Annates (the whole of their first year's income) into the treasury of Rome, and thus "an incredible sum of money from England" was accumulated. Additional tithes and other levies were periodically imposed; the Bishop, as "assessor," appointed his Archdeacon and the principal Abbots and clergy of his diocese to collect them, and when the date expired, a list of defaulters was served.

John de Rutherwyk was in 1317 impressed to collect some sexennial tithes, and among the "non solventes" whom he was required to rouse to their duty were the Rectors of Dorking, Godalming, Lingfield and Chaldon, the Vicars of Epsom and Camberwell, two Priors and two Abbots.



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S. ANNE'S HILL.

In 1334 the Chapel on S. Anne's Hill was built. Bishop Adam Orleton, of Winchester, granted licence to the Abbot and Convent of Chertsey to perform divine service "in the new-built Chapel of S. Anne, upon Mount Eldebury" (or Old Bury Hill), and a few months later he granted forty days' indulgence to such as should repair to it, and contribute to the fabric and ornaments of the same. It was a most picturesque spot thus selected. Mrs. S. C. Hall, in her *Pilgrimages to English Shrines*, pays an appreciative tribute to the quiet beauty of the surroundings. The fine spreading trees that crown the summit, shrubs, ferns, heather, and belts of trees, forming "a dense mass of foliage" clothing the sides, an extensive view across the Thames Valley, with the "silver streak" winding through the meadows, bounded on the one side by Cooper's Hill, on the other by S. George's Hills; the whole presents "such a combination of hill, dale, lawn, water, and diversified wooded scenery" as few situations can surpass. A vineyard had been mentioned, in 1258, as occupying the south side of the hill, looking towards Roxbury (or Lyne), where mulberry trees flourished.

Edward III., like his predecessors, was often at Chertsey, and while he was engaged in his French wars it is interesting to find that his Queen, Philippa, represented him, and presided at the Chertsey court in the years 1340 and 1341.

A request of John de Rutherwyk is recorded that "in view of the great damage done to the Abbey of Certeseye in times of voidance, by waste of their woods, groves, and other appurtenances, by escheators and other keepers thereof . . . that the prior and the convent shall have the custody of the Abbey whenever void and full and free administration of the temporalities, saving the knight's fees . . . for each six months of voidance." This has the appearance of the soliciting of a great favour, more especially as it is stated that it was "granted at the earnest request of John de Rutherwyk," but he was simply taking advantage of a Statute which had just previously been passed.

The Abbey next profited by the rebellion of John de Molyns, who had quarrelled with the King at Tournay; his estate at Henle, near Guildford, was restored to the Abbey, which had claimed those lands from its foundation in the seventh century.

Another estate, in Chertsey proper, had now been secured to the Abbey. This was the manor of Beomonds, occupying the central part of the town, towards the east, and which is mentioned in the Domesday Survey as an independent manor. Its previous possessors had been De Scotho and the De Gloucesters. In the year 1305 Walter de Gloucester had been appointed to audit the account of "receipts and disbursements by collectors of

papal tenths." He was probably then in residence at Beomonds, which he had acquired from the widow of William de Scotho. In 1325 Walter de Gloucester arranged with Abbot Rutherwyk for the transference of the whole manor to the Abbey Manor of Chertsey, and the lands included have since been known as the Manor of Chertsey-Beomonds. The record of the transaction in the Cartulary shows the cognisance of the De Gloucesters—a dog with the name Beomonds written across its body. This was their method of preserving the name of the estate, as while it was in their possession it was known as "De Gloucesters' Manor." Hawisia, or Avisia, the wife of Walter De Gloucester, was a benefactress to the Abbey, and in 1328 a Chantry was founded by them, not for themselves alone, but for "all the faithful departed."

A record in the Patent Rolls mentions the appointment, for life, of William Altecar or Allegar as Ferryman over the "Water of Redwynde." The question of the locality of this ferry is interesting to Chertsey.

The "Redwynde" was undoubtedly the Bourne, winding in and out through the reedy meadows, where its course can be traced from Virginia Water, through Thorpe by its Mill which forms the landmark of the Egham boundary, round the Twynersh estate and under Amperstones Bridge, through the Cowley meadows, crossing Guildford Street at Steven's Bridge (the

Steventon Bridge of Rutherwyk's making), thence through Eastworth and the meadows of Beomonds, and under Fordwater Bridge, where it makes its way into the Thames at the foot of Woburn Hill. The Bourne is a narrow river, its banks not widening in any part sufficiently to suggest the whereabouts of a ferry, but from the position of the "Calcetu de Redwynde" in the rough drawing of the Abbey demesne in the Exchequer Ledger, it is probable that the river spread itself over the low-lying parts now known as Stepgates and Beaton Croft, which, even during the present century, suggested a miniature fen-land. The name Redewynd may have been attached not only to all these windings of the Bourne, but even to that part of the Thames bounding the Chertsey Mead. Thorpe annals, however, furnish material for believing the ferry to have existed in that direction. Allegar's successor in office was William (or Richard) Debenham, and on his death John Parker was appointed as ferryman and "keeper of the King's wild animals." Among the lands granted to him were some on the west of Thorpe which still bear the name of Redewynd, and "the waters of Redewynd" were answerable for the marshy nature of the land near Staines Bridge which necessitated the formation of the Egham Causeway in the thirteenth century. No doubt the course of time has effaced the means of identifying the exact



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BRASS IN THORPE CHURCH.

locality of the ferry, but "a tradition exists that the Thames formerly took its course through Thorpe, and there is still a stream crossing the road from Chertsey to Staines through Northlands Mead. Adjoining this mead is a considerable expanse of water, styled the Flete, or Fleet, whence is a current through what is called Meadlake Ditch, again crossing the road to Staines not far from the end of Runnymede, and falling into the old Abbey river near Mixlam's Barn."

Thorpe had shared in the profitable oversight of Rutherwyk ; its church dates from the beginning of his administration and has retained more of the original structure than either Egham or Chertsey Churches—in fact it possesses features that show the fourteenth century details to have been added to an older building. The chancel arch and imposts are distinctly Norman, and its cruciform shape would point to its being included in the rebuilding carried on by Abbot Hugh in 1110.

Thorpe is said to have been the summer residence of the Abbots of Chertsey, and the church their private chapel.

"Alienation in Mortmain" cases were constantly before the Courts to gain the King's consent to the transference of property to the Abbey, and in 1345 one of these concerned the Abbot's family. The sister of John de Rutherwyk, Avice atte Strode, contested the bequest to

Chertsey Abbey of messuages in Thorpe, Egham and La Strode, with the result that the royal verdict secured them to her for her lifetime, after which the Abbey would benefit by their reversion.

The evening of Rutherwyk's own life had come ; his memoranda in the Exchequer Ledger had ceased, and another hand added the conclusion :—"Explicius Carte et Munimenta Beatissime Patris Dignissime et Prudentissime et Utilissime Domine Johanne de Rutherwyk, Abbas de Certeseye. Cujus Anime Deus propicietur. Amen."

CHAPTER XII

DIOCESAN ORGANISATIONS

JOHN DE BENHAM, who became Abbot in 1346, has left few "footprints on the sands of time." He succeeded to a condition of gloom and sadness, for the terrible pestilence, the Black Death, made its ravages felt not only in England, but throughout Europe. The insulated position of Chertsey in all probability saved it from the great mortality that overtook so many of the large towns and monasteries, or if such was not the case the records of the fatalities must have perished in the fire that, forty years later, consumed the muniments of the Abbey. Certainly the Abbot himself survived the pestilence, and it is a little remarkable that Chertsey history is silent on the subject when we read the graphic accounts of its ravages in all parts of the country. The diocese of Winchester suffered considerably—"in the hospital of Sandown, Surrey there existed not a single survivor, and of other religious houses in the diocese (*i.e.*, in Hants and

Surrey) there perished no fewer than twenty-eight superiors—abbots, abbesses, and priors—and nearly 350 rectors and vicars of the several parish churches.” As regards the whole country Gasquet mentions that in one year, 1348-9, about half the entire population was swept away.

An interesting local incident may belong to this epoch :—At a certain time of great scarcity and mortality the Abbey was in need of supplies, which were not forthcoming from the usual Chertsey channels. The people of Laleham, across the Thames, came to the rescue and voluntarily made up for the inability of the townsmen. The spontaneous kindness was so much appreciated by the Abbot that he gave to the parish of Laleham—by a perpetual deed of gift—a tract of meadow land of 160 acres for their exclusive use. To this day no tithe or tax of any kind can be demanded for this ground by either Middlesex or Surrey, Chertsey or Laleham.

A pastoral was issued by Bishop Edyndon calling upon the abbots, priors, chaplains of chantries and colleges, rectors of parishes, vicars and parochial chaplains, to observe days of humiliation and exhorting them to put earnestly before their people the seriousness of the circumstances. “This mandate is no mere official direction, but the exceptional and pathetic vigour of the Bishop’s language shows that the terrible news of the Black Death

had stamped itself on his mind." The Papal Rolls record in 1349 a special permission to certain citizens "to choose confessors, who shall give them, being penitent, plenary remission at the hour of death, with the usual safeguards." Amongst those included in the permission are Robert of Chertesai, a citizen of Winchester, and Benedict of Chertesai, a monk of Winchester, who was a few months later one of the electors of "the new Abbot of Westminster."

The year 1350 was observed in Rome as a Jubilee. The principal reason for the observance was a falling off in funds, and the means taken to supply the deficiency was to proclaim a general "indulgence." Benedict of Chertsey wished to avail himself of the privilege, but fearing he might not be allowed leave of absence, he left his monastery secretly, and to avoid detection adopted secular attire. The "indulgence" was evidently effectual in securing him from blame; his pretext of "business at the Roman Court" seems to have been unquestioned, and he was allowed to resume his office as claustral Prior of Westminster.

In 1361, William de Clyve became Abbot, but nothing worthy of note is recorded of him. The Bishop who succeeded Edyndon was the famous William of Wykeham, whose energy—like that of Rutherwyk—has left abundant memorials in script

and stone. Edyndon was doubtless too deeply concerned with the exceptionally grave considerations necessitated by the Black Death to give the leisure to the usual posting up of diocesan records. No register is extant dealing with parochial appointments during the twenty years of his episcopacy ; it may not have been kept, or it may have been lost as reported ; but we know that his best attention was given to the higher interests of his diocesan charge. In Wykeham's Register, however, we get fullest details of the incidents of both Abbey and parochial life in Chertsey and elsewhere.

In 1368, the Vicar of Chertsey "being incapacitated from the due performance of his duties, was admonished to appoint a co-adjutor." But the illness proved mortal, and John Parker succeeded to his duties.

In 1350, John de Usk was elected Abbot, and a detailed narration is given of the whole of the "ceremonies." "On September 19 the Abbot-elect, the prior, and the convent . . . (represented by their proctors) . . . appeared before the Bishop in the private chapel of Highclerc, and produced a certificate that proclamation had been duly made for opposers, but none had come ; whereupon the Bishop . . . after inquiring into the merits of the election, ordered the parties to appear the next day, when he gave sentence confirming the election. On the following Sunday he pronounced the

benediction on the new Abbot, and received his profession and oath of canonical obedience." Then follow letters to the new Abbot confirming his election, to the Prior and convent to render him due obedience and instal him, and to the King for the restitution of the temporalities.

One of the earliest events in Usk's Abbacy was a sufficiently ominous one:—"In the month of July, on Wednesday the day after the anniversary of S. Swithun's, immediately after Chapter when the meeting was being held before the coming Parliament, the greater part of our bell-tower fell to the ground in ruins, to the irreparable loss of our monastery." This is interesting as being the record of a contemporary, and also as having escaped the destruction that befel the muniments in the insurrection of 1381. It is preserved in the MS. Register of the Abbey, now in the Record Office. No details are given with regard to the "insurrection," but an entry upon the Court Rolls of 1378 mentions a case brought before the King at Westminster which points to its being an outcome of the discontents that had made it necessary to frame the "Statute of Labourers." This was a Commission of Oyer et Terminer "to Richard earl of Arundel and others touching bondmen and bond-tenants of the Abbot of Cherteseye, who have long rebelliously withdrawn the customary services due to him for their

tenures, and in divers assemblies have mutually confederated and bound themselves, by oath, to resist him and his ministers—at Chobham, Thorpe and Egham.”

It is evident there was a spirit of rebellion abroad, which was readily inflamed when in 1381 Wat Tyler posed as the champion of their liberties. The disaffection spread through Surrey amongst other counties. Parochial organisations received the utmost attention from Bishop Wykeham, whose numerous activities did not interfere with his making septennial visitations to his Deaneries, all the clergy, both beneficed and unbeneficed, being cited to appear before him; one of these was remarkable for special attention being directed to the necessity of children being prepared for confirmation. The notices of Ordinations in 1387 include the appointment to Chertsey of Richard Rason, who remained as Vicar for twelve years, when “under commission to the Bishop of Chichester” he exchanged with Ralph Hykedon then Vicar of S. Peter’s, Lewes. It was during Hykedon’s incumbency, and towards the close of Wykeham’s episcopacy that the Chertsey living became “augmented” in its endowment. In 1402, an enactment of Henry IV. ensured that Vicars should be assigned a definite income and, moreover, should be selected not from the monastery, but from the secular clergy. Previously the spiritual needs of the town had

been ministered to by a monk of the Abbey, selected by the Abbot and remunerated by him as he thought fit. Accordingly, when the Bishop made his investigation, it was found that the principal income of the Vicar consisted in the oblations (or offertories) at the Masses and confessions at the parish church, and at the second Masses in the Abbey for parishioners. He was allowed to dine at the Abbot's table on the Festival days, also on three days in Lent and four days in Rogation week. He had a rent-free mansion with its curtilage and occasional bequests from "last wills," but the Episcopal Rights and other incumbrances were such that the vicar could not "conveniently" meet them.

The "augmentation" consisted principally of tithes—"all and every sort of personal tithes arising from working Artificers and Merchandises of the Parishioners of the Church, and tithe of fishings of such parishioners wheresoever they fish in the Thames, and in the Wey, (the Abbey streams and ponds excepted), and the tithe of milk, cream, cheese, butter, eggs, pigeons, and the moiety of the tithe of geese, honey, flax, hemp, apples, pears, herbs, onions, garlic, and of all other things tithable."

This is interesting, not only as showing in what manner the Vicar's tithes became an essential part of his income, but also what were the productions of the district.

The augmentation of the living was ratified by the newly-appointed Abbot, Thomas de Culverdon, who succeeded John de Usk in 1400. He was elected, his election confirmed, the hands of the Bishop laid upon him in solemn benediction, and he subscribed his profession and oath of obedience. His profession took this form:—"I, Thomas, elected by the monastery of Chertsey, according to rule, and in the same manner as my predecessors, do subject myself canonically to thee, revered Father, Bishop William of the holy church of Winchester, to you and to your successors. I promise obedience in all things set forth, and I confirm the same by my own hand and seal." At the conclusion of the mass which followed, after the Abbot had silently taken the most holy Gospels, he swore to observe faithfully that which was prescribed in his oath of obedience, according to the usual form. His testimonial having been presented to the Bishop, mandates were issued to the Prior and convent to render him obedience and to instal him in the Abbot's chair. The temporalities were secured to him a few months later.

During the following year the Archbishop of Canterbury authorised a commission for the inspection of the muniments of the Abbey. Its possessions, as thus ascertained, were the Parish Churches of Chertsey and Egham, the Chapels of Thorpe, Chobham, Great



Photo—F. C. Gaiger.

THE HARDWICK OAK. PLANTED IN 1307 BY ABBOT RUTHERWYK.

Bookham, Epsom, and Horley. Pensions from the churches of Ewell, Compton, Ash, Weybridge, Cobham, and Bisley, as well as from the Vicarages of Epsom and Chobham, from the Prior of Merton and the Rectors of Esher and Chipstead. Besides these were "perceptions" of portions of tithes in Fetcham, Cobham, and Coulsdon.

A notice of "Pycroft" occurs in the Cartulary of this date. This is an estate near S. Anne's Hill, still bearing the same designation. Dickens has described the house in his *Oliver Twist*.

Chertsey was now needing another bridge, and made application to Henry IV. for a licence, which was granted. The Patent states that the King, "considering the no small damage and grievance which his liege subjects at Chertsey and the parts adjacent there resorting, had met with and sustained through want of a certain bridge over the water of Redewynd near the said town of Chertsey—*ob defectum cujusdam pontis*—for the reverence of God granted and gave licence to his said liege men of the same town and parts adjacent, that they might make and build a bridge at their own costs for the succour and safety of people there in future resorting, willing that his said liege men should not be sued, disquieted, molested, or charged in any manner by the King or his heirs, Justices, Escheators, Sheriffs, or other Bailiffs or Officers of the King or his successors, and that the said

bridge should be named of the King's foundation and not of the foundation of any other person."

Manning makes this note on the above:—"A doubt has been suggested whether the words 'ob defectum cujusdam pontis' do not imply the decay of a bridge formerly there, but I understand it in the manner above translated, and the concluding words seem to import an entire new foundation."

If the record of Rutherwyk's "Acts" had not expressly mentioned his building the "stone bridge at the Steven-ton end of Guildford Street" and supplementing that by numerous small path-bridges at the main entrance to the town, we should undoubtedly have supposed this to be the locality in which to look for the Redewynd "King's Bridge," more especially as remains "of a bridge formerly there" have been dug up and are in preservation by a Chertsey householder.

There are two other directions in which non-Chertsey-ites "from the parts adjacent there resorting" must have met with great inconvenience from the lack of a bridge, one at Fordwater, although it might not have been altogether necessary there if, as suggested, the Ferry was already a permanent institution in that locality.

Another and more probable site would have been near Twynersh, on the road leading into the town from Thorpe. In this case, it might have occupied the position of the

small bridges lying between Chilsey Green and Pyrcroft Road, but the amount of water now flowing in this direction is very insignificant. The main stream flows under Amperstones Bridge, but this is a quite modern bridge only dating from the nineteenth century, stepping stones, as the name implies, having previously done duty as a crossing place.

Possibly, however, "the water of Redewynd" may actually mean the Thames, for in the year 1378 a mention is made in the Patent Rolls of "the fair of Redewynd, across the water of Thames by Chertsey."

It is thus possible that the first "Chertsey Bridge" for the convenience of intercourse with Middlesex may have dated from the time of Henry IV., but it does not seem to have borne the stipulated designation of "King's Bridge."

From the "rough drawing" taken from the Exchequer Leiger, the Bridge, as there depicted, would seem to occupy a position on the Laleham side of the present Chertsey Lock, but if it were intended to have been built over the "Redewynd," we should rather have looked for it at the foot of Woburn Hill where the Bourne enters the Thames.

The full entry, under date 1378, states that the Fair of Redewynd across the Thames was granted to John Parker for life, in place of William Debenham, deceased.

The Latin word *feria* and the English "ferry" would almost seem to have become mixed up here, for the entry suggests the similar one of 1343 which secured "the Ferry of Redewynde" to William de Altecar for life. It is not easy to come to a satisfactory conclusion, or to ascertain whether, after all, the license was taken advantage of, and the Bridge actually built.

About this time, the beginning of the fifteenth century, we meet with mention of the Alm'ners Barn Farm on the Lyne side of S. Anne's Hill. This farm of over 200 acres was occupied at this time by the Wapshott family, of whom it has been said that they had "continued to cultivate the same spot of earth from generation to generation ever since the reign of Alfred, by whom the farm in which they lived was granted to Reginald Wapshott," King Alfred's bowman. The Wapshott lands are mentioned in yet earlier charters as one of the Chobham boundaries of the Abbey territory.

The name Alm'ners marks out the estate as being at some time, probably from the fifteenth century, the residence of the Abbey almoner. His duties are defined as not confined to distributing alms, but "he was to visit all the aged, blind, or bed-ridden poor within a reasonable distance," and "to make the most solicitous inquiry through some trustworthy servant, as to the cases of illness and infirmity in the neighbourhood."

Ampnersbarns is the form under which this estate appears in the "Comput. Ministrorum" of Henry VIII.

In the year of Agincourt, Henry V. was in treaty with the Chertsey Abbot to obtain possession of the manor of Petrisham. This was conveniently near the Royal estates in and around Richmond, but it had belonged to Chertsey since the early Saxon days. The negotiations resulted in the exchange of the Petersham Manor and the advowson of Ewell, for the appropriation of the Church of Stanwell in Middlesex. Stanwell served again as an ecclesiastical shuttlecock 120 years later (at the dissolution of the Abbey), when it was found politic to make various arrangements by which exchanges that sounded fair and reasonable resulted in the richest of the Chertsey possessions being ultimately reserved for the King's use, after several previous transfers had been made.

CHAPTER XIII

LEGEND OF THE CURFEW BELL

THE Abbacy of John de Hermondeswerth, who succeeded in 1419, lasted for forty years, which goes to prove that these Abbots were a hardy and long-lived race, for there were no fewer than six within this period of 750 years whose tenure of office reached an approximate length. Erkenwald, Wulfwold, Alan, Bartholomew, Rutherwyk and Hermondeswerth make up a list of worthies whose record is pleasant to keep in memory. Most certainly they are not representatives of the Robin Hood conception of the class—convivial, ease-loving, selfish, eager only for wealth, and dead to any sense of religious responsibility. The varied interests, the active outdoor pursuits, in change with the sedentary business of the Court and Cloister made up the details of a healthy, vigorous life.

It is true that with the exception of Erkenwald and

Rutherwyk we get few personal details by which to judge of their characteristics ; but the absence of any biographical eulogy enables their actions to speak for themselves. Casual notices show them in the midst of their ordinary occupations and reveal the type.

Hermondeswerth's was apparently an uneventful reign ; the formalities of his installation are recorded, and in one of the Diocesan Rolls a reference is made to "Charteseye, where there was a famous Benedictine Abbey."

In 1440 Henry VI. granted a fair to be held on "Mount Eldebury," which now had gained the name of S. Anne's Hill from the chapel built there a hundred years earlier and dedicated to S. Anne, the mother of the Virgin Mary. The foundation stones of one of the side walls of this chapel are still visibly existent.

The Festival of S. Anne, July 26th, was commemorated, amongst other observances, by this fair, which probably was of the same character as the great fair of Winchester, held on S. Giles's Hill. Conservative Chertsey has not quite forgotten her ancient customs. The fair was transferred to the centre of the town, and its observance kept up on the new style date corresponding to S. Anne's day. It is known as the August or Black Cherry Fair. Mrs. S. C. Hall, writing in 1853, remarks that thoroughly to explore the beauties "of this our own

(S. Anne's) hill of Chertsey would take a day as long as that of its own black cherry fair."

In 1446, on June 7th, "the metes and bounds of the Hundred were walked and surveyed by John Hermondeswerth, Abbot." It may be worth noting that the original sense of a "perambulation" signified a path through a *forest*.

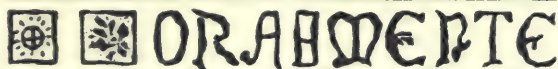
Thomas Angewyn succeeded Hermondeswerth in 1459. Three years later a charge was made against him of having committed great dilapidations. The Bishop, on receiving the complaint, issued a mandate to one of the Winchester monks, a Doctor of Divinity, William Wroughton, to inquire, determine, and proceed accordingly. Angewyn resigned, and the Convent gave the election over into the hands of the Bishop. Wroughton, the adjudicator, was chosen, but he gave even less satisfaction than his predecessor, so that in 1464 Wroughton was deprived and Angewyn re-elected.

The Wars of the Roses were now disturbing the country, and Chertsey has a famous legend associated with this period. The fifth bell now hanging in the belfry of the Parish Church is said to have been removed there from the Abbey. It has an inscription round its base in quaint Lombardic characters: "Ora pro nobis pia mente O Virgo Maria!" The legend connected with this bell, and popularly known from the poem "Curfew



By kind permission of Mr. C. W. Sillence.
ABBEY BELL.

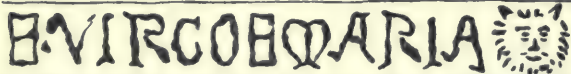
must not ring to-night," was originally told by Albert Smith as "Blanche Heriot: a Legend of the Chertsey Church," and located in the time of John May, whose Abbacy lasted from 1467 to 1479. The American poem,



ORABENTE



EPILA PRO NOBIS



B. VIRGO MARIA

INSCRIPTION ON ABBEY BELL, FOURTEENTH CENTURY.

which is founded on Albert Smith's tale (afterwards dramatised), places the scene in Cromwellian days.

The legend relates how, after the battle of Barnet, Neville, the nephew of the King-maker, fled in dismay from the field where his kinsman patron had fallen. All

was lost for the Lancastrians, and Neville hoped to escape to France, but could not bring himself to leave the country without taking farewell of his beloved Blanche Heriot. He made a detour to Chertsey for this purpose, but was recognised by some of King Edward's fervid partisans.

He secured his perilous interview. In such a leave-taking an hour seemed but as a few minutes, and tracked by his foes, breathless and spent, Neville only just succeeded in gaining the Abbey Sanctuary. But even that holy refuge was denied him. An entrance was forced, and the Abbot could not withstand the fierce determination of the bloodthirsty mob. A hasty council was held, and the unfortunate Neville was sentenced to be executed within 24 hours. His Chertsey friends took immediate counsel how to save him.

Neville had one great hope. He had previously shared with his uncle, the great Warwick, the enjoyment of Royal favour, and was the happy possessor of a talisman. He felt no doubt that if this ring could only reach the King, he need not fear.

His great friend, a young doctor, willingly undertook the mission, and set off for Windsor in the early morning hours confidently expecting to return in ample time to circumvent the success of the malicious plot. But the hours wore on, noon passed, day faded ; the evening

shades fell, and it wanted but a few minutes to the fatal hour. Blanche Heriot had feverishly watched for any sign of return, hoping against hope, when she was informed that the riders were just crossing the Laleham Ferry.

With the Abbey meadows still to traverse, there was the awful fear lest the journey should have been all in vain or the pardon might arrive too late.

Seized with a sudden inspiration she made her way into the Abbey tower just before the ringer of the Curfew was expected. To delay the bell as long as possible, Blanche, having mounted the first ladder, threw it down, and continued that process until she reached the bell. Then, catching hold of its clapper, she clung to it with a firm clutch as it began to sway with a pull of the ropes below. To ascertain what was wrong with the bell delayed the ringer sufficiently to enable Neville's rescuer to produce the King's pardon and nullify the ghastly preparations which awaited the 8 o'clock signal for completion.

We can well believe that some substratum of fact underlies this tradition, which has survived so many generations.

Two distinguished personages were interred in the Abbey in 1471 and 1474 respectively. The latter was the Constable of Windsor Castle, Baron Berners, a

Knight of the Garter and possessor of an estate in West Horsley. He had been a donor to Chertsey Abbey of a silver cross and other articles valued at £40. (Modern valuation, upwards of £200.) His funeral we may well imagine was conducted with all ceremonious pomp and honour, forming a great contrast to that of his erstwhile Royal Master, the ill-fated Henry VI., whose obsequies were celebrated in the same Abbey, but not to "the noise of the mourning of a mighty nation."

Various accounts are naturally given of the tragic close of the life of the gentle King who was so unfitted for the sanguinary conflicts of his reign. Leland relates how King Edward went to London with 3,000 men on the 21st day of May, and near midnight King Henry was put to death, on the morrow taken to S. Paul's Church in a coffin, where he lay with face exposed to view ; then he was carried to Blackfriars, placed in a boat, taken to Chertsey Abbey, and there buried "in our Lady Chapel."

Another writer says : "The body of this unfortunate king was taken, with some show of funeral rites, to S. Paul's Church, where it was exposed to public view with face uncovered. From thence carried to Black Friar's Church where, being laid bare-faced as before, it bled afresh to the great amazement of the sorrowful spectators who looked upon it as a miraculous way of demanding

justice from Heaven when it was not to be had on earth. At length it was put into a boat from hence, without Priest, Clerk, torch or taper, singing or saying, and was ferried to the Abbey of Chertsey, and there, without any pomp, buried in the most private manner." That this last assertion is not quite true to fact is proved by the Court Roll of Edward IV., which mentions sundry items of expenditure at the funeral of Henry, among which appear 20s. each, disbursed to the Carmelite Brethren, the Augustine Friars, the Friars Minor, and the Friars Preachers, for obsequies and masses on the day of the funeral of the king.

Camden describes the burying-place "of the devout King Henry VI. whom the House of York dethroned and buried without any honour, here in the monastery founded by Frithwald, petty prince under Wulpher and Erchenwald, bishop of London." He also gives the sequel. "He was afterwards removed to Windsor and received all (regal) funeral honours from Henry VII., who deposited him in his new mausoleum, and was such an admirer of his holy virtues, his pattern of Christian piety and patience that he applied to Pope Julius to rank him among the Saints." But the terms were too high. Henry's generosity did not equal the Pope's avarice, and the King remained uncanonised—not from lack of merit, but from lack of gold.

A number of copies of the Abbey Seals belonging to this period are preserved, and can be seen in the British Museum attached to parchments which bear the names of John May and the three succeeding Abbots, Thomas Pycot, John Parker, and John Cordrey. The figures are not at all distinct, and the impressions differ. One has a representation of the Abbey above the central figure of the Abbot; another shows a Saint with halo above the head, and hands raised and extended.

Abbot May was indicted in 1476 for failing to keep in repair one of the Egham bridges. The principal bridge between Staines and Egham had a short time before been kept in repair by a special grant allowed to the town for Pontage by the Crown. Now that the Harpsford bridge had become dilapidated the Egham townspeople expected similar help from the Abbey, but it was ruled that the Chertsey Abbots were not responsible. This decision seems to have finally settled the question that had been previously raised on more than one occasion.

The low-lying Egham-hythe had suffered much from inundations, and a causeway had been made there in the early part of the reign of Henry III. This had been the work of an Oxford merchant, who had met with so much hindrance at this part of the route in the conveyance of his wool to the London market, that at his own cost he

raised a bank a mile in length between Staines Bridge and Egham Hill. The moor had been previously impracticable for traffic during the winter months, but was now converted into a firm highway.

The Chertsey Abbots had so much appreciated the protection this afforded to their property that Rutherwyk, for one, had willingly kept it in good condition, but in the time of his immediate successors attempts to fix the repairs on the Abbey had been resisted, and Rutherwyk's precedent was allowed to have been an act of grace.

CHAPTER XIV

DISSOLUTION OF THE ABBEY

THE sixteenth century opened upon peace and joy in England. Henry VII., the "keen and calculating" monarch, had concluded diplomatic relations with Spain, and arranged for the marriage of his eldest son with the daughter of Ferdinand and Isabella. For thirteen years Catherine had been "the titular Princess of Wales"—"her name, her rosy cheek, her light blue eye, reminded people of her English blood. In Yorkist eyes she was an English princess." Her career may be thought to have little to do with Chertsey history, but she would almost seem to have taken Chertsey's first Abbot as her patron saint. Hepworth Dixon's references to this are worthy of notice. "Elate with joy, and tasting of a freedom she had never known in Spain, the Princess rode to Chertsey Abbey on the Thames,—the Abbey built by Erkenwald, the famous Saxon saint, who was to be so much with

Catharine in her bridal days. At Chertsey she was lodged and feasted; and the next day came towards Kingston where a goodly company of lords and ladies gave her a merry 'welcome to the realm' . . . The nuptial day was fixed for Sunday, November the fourteenth, a local festival of S. Erkenwald, the Saxon saint. This local festival was kept in Cheape and Lombard Street, as well as in the cloister and the church; S. Erkenwald being to London citizens what S. Thomas was to those of Canterbury. . . . S. Erkenwald was the popular London saint, His day was given to prayer and sport, His ashes were the consecration of S. Paul's, where crowds of penitents and pilgrims thronged his shrine, and drew from him a sacred and refining fire. . . . From distant convents monks marched up to London and increased the general stir and joy. . . . So great a holiday had not been known in London since the civil wars had broken out. . . . The traditional palace of the Saxon prince, S. Erkenwald, was placed at Catharine's service by the church,—the Bishop's palace in the shadow of S. Paul's, in which William Warham was not yet installed. . . . Before she passed into her chamber for the night she knelt and prayed before S. Erkenwald's shrine." The marriage with all its imposing ceremonial is described, and then "Arthur and his bride advanced in full procession with the prelates, followed by a band of

singers, and a press of peers and knights, to the great altar-steps, where all the company knelt down before S. Erkenwald's tomb, . . . No match of English prince had ever seemed more pleasing to the popular heart." One more incident: "Arthur stayed behind with priests and lawyers to complete the act of settlement. Before the altar and the ashes of S. Erkenwald, with peers and knights for witnesses, he settled on his bride a third part of his goods and rents. His act was then proclaimed by heralds, on which the citizens rent the welkin with their shouts. Prince Arthur's marriage was an act of peace, and no event since Henry was united to Elizabeth of York had pleased the English folk so highly as the match with Spain."

The Chertsey Abbot at this time was Thomas Pigot, or more properly Pycot, according to his signature on parchments. He succeeded in 1479, and his name is found in the list of the Rectors of Weybridge, the advowson of that living having been re-purchased from the Augustinian Priors of Newark in 1450. He was promoted to the Bishopric of Bangor in 1503, still retaining his Chertsey Abbacy, but his episcopate lasted only one year.

It may have been owing to Pycot's connection with this Welsh diocese that some succeeding Vicars of Chertsey were also Welsh, at least, judging by their



Photo—F. C. Gaiger.

OLD COTTAGE, CHERTSEY ABBEY GREEN.

names, John Hughys and Geoffrey Morgan, and Davies, L.L.B.

Of the succeeding Abbot, John Parker, we get absolutely no details. He resigned in 1529, and it has been suggested that pressure may have been brought to bear upon him. Henry VIII. had now been reigning for twenty years, and was no longer the popular genial monarch of earlier years.

He had by this time exhausted the abundant hoards left by his father, and was beginning to cast envious eyes upon the riches of the monasteries. Nothing definite, however, seems to have been ascertained with regard to the causes that led Parker to resign. John Cordrey, who succeeded him, is said by Burnet, in his *History of the Reformation*, to have been in sympathy with the King in his educational schemes, and was probably sincere in the belief that the dissolution of the monasteries was a preliminary act to re-organise them on a strictly educational foundation. It would seem that the King fostered this belief, from the fact that especial favour was shown the Abbot and Monks of Chertsey by his providing a refuge for the entire body at Bis-ham.

The surrender of the Abbey with all its possessions and emoluments was conducted in a most business-like and formal manner. (The annual revenue was little short of £660 per annum, or, according to Speed, £744 18s. 6d.,

equivalent to about £13,000 or £15,000 per annum of our present money). A document was drawn up with legal precision, and fourteen signatures were appended in addition to that of the Abbey. Gasquet remarks that this was the first document of the kind thus drafted.

In the Act for the Dissolution of the Greater Religious Houses we have the King's version of the spontaneous nature of these surrenders. "Whereas divers and sundry Abbots, Priors . . . and Ecclesiastical Governors . . . of their own free wills, and voluntary minds, goodwill and assents, without constraint, co-action or compulsion . . . have voluntarily given to the King, for ever, their said several Houses under their Convent Seal, with the sites and revenues, and the same having renounced, left, and forsaken . . . their sites, circuits, and precincts of the same, and all their manors, lordships, granges, lands, tenements, woods, churches, chapels, advowsons, patronages . . . liberties, privileges, franchises . . . the King shall hold and enjoy all the said Houses which have been dissolved since February 4.

"Anno Regni 27."

This testimony of Henry VIII. as to the goodwill and absence of constraint with which the Dissolution was effected must be read in conjunction with the reports of the Commissioners, who were invested with full authority

to visit the monasteries and inspect the way in which they were conducted.

It is well known that in consequence of these reports a strong conviction has prevailed to the present day that these Religious Houses were hot-beds of iniquity. The "stern pressure of historic facts" establishes the certainty that Cromwell's subordinates brought unjustifiable charges in wholesale fashion against the monastic fraternity.

As regards Chertsey Abbey, the King was known to have had an intimate acquaintance both with its head, and with its revenues. Its prosperous condition and wealthy appanages appealed only too strongly to his cupidity, therefore it was necessary that it should be shown that its fair character was solely in outward seeming.

Accordingly the Commissioners Legh and Ap Rice, accompanied by liveried attendants, appeared with all pomposity at the Abbey gates, conducted their inquisitorial survey in high-handed fashion, and on the strength of that brief inspection, officially reported and published to posterity that the Chertsey Abbey contained "the foulest set of monks in the kingdom." This general statement was backed up by specific accusations of immorality—more or less gross—against thirteen out of the fifteen members. Its value may be judged of

when compared with the reports of the Bishop of Winchester, whose careful periodical visitations, carried on for a period of eighteen years, may be supposed to have enabled him to give a reliable judgment. Writing to his friend Wolsey in 1521 Bishop Fox joyfully expressed his approval of the Cardinal's scheme for the reformation of the clergy throughout the two provinces, and his desire to do his part towards the same end. He stated that he had given his whole mind to the subject during the previous three years, and had found the clergy, particularly the monks, so corrupted by the licence of the times, that he had almost despaired of effecting any perfect reformation.

In January, 1528, however, after a wider experience of his diocese and careful visiting, he is able to write in a very different strain, and assures Wolsey that he had never had occasion to deprive anyone, and that there was as little known crime in his, as in any diocese in the realm.

The action of Henry on the receipt from the Commissioners of the Chertsey Report showed his hand plainly. He accepted the statements made and demanded the surrender of a House to which he had shown himself well-disposed—a friendly visitor and would-be benefactor. The amount of credence he gave to the inventions of Legh was evidenced by the kindness and

goodwill he showed to the maligned Abbot and monks. Had he believed them to be so foul a set as reported, is it possible that he would have specially selected them to perform the characteristic function of a righteous man whose fervent prayers might effectually avail for himself and his Queen, Jane Seymour? This was the avowed *raison d'être* of the new foundation of Bisham.

Dixon's remarks are interesting:—"The great Benedictine Abbey of Chertsey was dissolved this year" (1537). It was surrendered July 6th, "anno regni Dom : Regis vicesimo non," and as Henry's twenty-ninth year ended April 22, 1538, the July of Chertsey's Dissolution must have been that of the previous year, 1537.

"Of the fall of these great establishments but few particulars are reserved, nor is it possible that much could have occurred to break the monotony of a common ruin. The weary monks were assembled in their Chapterhouse; they acknowledged and signed a prescribed deed of surrender; they generally, but not always, received pensions in compensation for the vested interests which they resigned, and took their way into the world."

"The suppression, however, of Chertsey, and the destruction of Lewes illustrated the art which sometimes affected to mitigate, and the violence which always attended the ruin of the Abbeys. The Mitred Abbey of

Chertsey in Surrey was surrendered by John Cordrey and fourteen monks. Instead of being dispersed into the world, they and the possessions of their house were translated to the Abbey of Bisham in Berks, which had been surrendered the year before by the commendator, the notorious Barlow, Bishop of S. David's, and re-founded by the King. This new Royal foundation was for an Abbot and thirteen monks of S. Benedict, the Order most venerable in England. To form 'the' ample patrimony, the King generously added to the lands of Chertsey those of the little Priors of Cardigan, Bethkelert, Ankerwyke, Little Marlow, and Medmenham (which had fallen to him under the Act about the little houses). The translated Abbot Cordrey retained the privilege of the mitre, and the whole establishment lasted—nearly a year !”

Dr. Layton, who was engaged in the work of suppression, wrote to Cromwell a few days after Bisham was reoccupied, describing the condition of the monks and the provision made for them. This is quoted from Ellis's "Original Letters" in Gasquet's *Dissolution of the Monasteries*. The monks are described as so poverty-stricken that the only conclusion to arrive at was that the endowment had simply been *promised*. The poor monks derived little benefit from the elaborate arrangements made by the King for their welfare.

Chertsey Abbey, being denuded of its Abbot, Prior, and monks, seems to have been made use of by the Reformers. In Gasquet's *Edward VI. and the Prayer Book* he mentions two very important purposes for which the venerable edifice was utilised. "On the 9th September, 1548, Ferrar was there consecrated Bishop of S. David's by Cranmer, assisted by Holbeach of Lincoln and Ridley of Rochester. The other was no less than the compilation of the first Prayer Book of Edward VI., in connection with which meetings were held at Windsor, but also at Chertsey." The *Grey Friars' Chronicle* refers to a proclamation of September, 1548, inhibiting all preaching until the Council had determined the things in hand, and continues "for at that time divers of the Bishops sat at Chertsey Abbey for some time for divers matters of the King and Council." The French ambassador writes from Streatham to his sovereign:—"To make some settlement a certain number of bishops and doctors are gathered at a place near the Court called Chertsey, where they are to determine what is to be held in this kingdom about the mass and the Sacrament of the altar."

It must have been about a century later when the buildings were utterly destroyed; it would seem that a band of fanatical Puritans made a wanton and determined attack upon the conventual buildings, but no certain information seems to be available. Aubrey,

writing in the seventeenth century, speaks of the ruined condition of the Abbey as if it had been a recent consummation, scarcely anything remaining except the outer walls.

The ordinance of 1643 enacting that "all monuments of superstition or idolatry should be removed or abolished" was a great encouragement to deeds of violence, and Winchester Cathedral, amongst many others, was at this time attacked, its sculptures defaced, its coloured glass windows smashed and the Cathedral itself desecrated.

Again, seven years later, we read of the "military saints" carrying their crusade against any outward forms of religion into the parish of Walton-on-Thames, and there in the churchyard—since they were compulsorily kept from the church—declaiming against the observance of the Sabbath as Jewish and ceremonial, and deliberately burning the Bible in the midst of those present. These were the men who we could well imagine would not hesitate to show—as Dr. Stukely emphatically expresses it—"so inveterate a rage against even the least appearance (of the Abbey) as if they meant to defeat even the inherent sanctity of the ground."

One survival remained to the old town—the Curfew Bell. That was probably transferred to the Parish Church on the dissolution, or, it may have been left in its old tower

until the final destruction of the buildings. It is possible that the Chertsey firm of bell-founders—the Eldridges—who flourished in the Stuart period, may have had something to do with its rescue and preservation.

All this, however, is pure matter of conjecture, as history appears to be quite silent upon the subject. Tradition has imbued successive generations with a great pride in the sweet-sounding, full-toned bell that even to the twentieth century continues to mark 8 o'clock in the wintry evenings.

CONCLUSION

THE ABBEY TILES

No records of Chertsey Abbey would be complete without a reference to the famous encaustic tiles which formed the pavement of its sanctuary, and which were brought to light from the accumulated *débris* of its ruins during the middle part of the nineteenth century.

Their recovery, restoration, and arrangement are intimately associated with the name of Manwaring Shurlock, M.R.C.S., who has published a collection of drawings with a description of these tiles, many of which find a place in the British Museum.

The date of their manufacture is assigned to 1275, and of them Mr. Shurlock writes:—"It appears from the excellence of the manufacture, the quality of the remains, and the beauty of the designs that the culminating point of excellence and popularity (of encaustic tiles generally) was reached during the thirteenth century. Examples have been found in all parts of England, but

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the most admirable in point of manufacture are those of Chertsey Abbey," and the amount of decorative figure drawing also stamps these as unique.

Mr. Shurlock's first acquaintance with encaustic tile flooring was in connection with the Eynsham Abbey, near Oxford, where some good specimens had been discovered in the course of some excavations. Studying these with a critical eye Mr. Shurlock found the subject one of great interest and devoted himself to Ceramic Art with enthusiasm.

A little later, on coming to Chertsey in 1853, an unexpected field was opened up to him.

His new residence was almost within a stone's throw of the old Abbey site, where some building operations were being carried on by a recent purchaser of the property. Heaps of rubbish had been dug out in preparing the foundations, and amongst these the practised eye of the antiquarian readily perceived numerous fragments of tiles. These, having been originally laid upon a bed of concrete, had formed the flooring of the Abbey; the mutilated remains were at once recognised as being well worth preserving, and Mr. Shurlock found their designs were far superior to any he had previously seen. They were submitted to experts, and further researches were entered upon.

In 1861 a faculty was obtained, and the whole of the

foundation walls of the Abbey, the Church, and the Chapter House were exposed to view. Some stone coffins were found, one nearly full of tiles. Mr. Shurlock set himself to determine the subject of the figure-drawings and the decipherment of the inscriptions, but the fragmentary portions were often so exceedingly small as to make it a very tedious task.

S. Anne's Hill, on the north-west side of Chertsey, had been an appanage of the Abbey from the fourteenth century; it had come into the possession of Charles James Fox and the Holland family at the end of the eighteenth century. The floor of a summer house on this estate supplied more of these tiles, some patterns being formed of "exceedingly small pieces resembling mosaic work." Other tiles—of the same manufacture—were found in various parts of the country, having possibly been carried off by monks, as relics, after the dissolution of their Abbey.

Mr. Shurlock's enthusiasm was sufficient to speed him to any locality from which "finds" of tiles were announced, and at Hales-Owen, near Birmingham, he obtained his clue to reliable deductions.

Some tiles were discovered bearing the same designs as some of "the historiated Chertsey tiles." Pieces found there fitted in with Chertsey fragments, proving both to have been made from the same stamps.



ARCH IN WALL, NEAR ABBEY MEADS.

Mr. Shurlock's opinions on the subject are detailed in a description of an excellently-preserved medallion, representing the Abbot Nicholas of Hales-Owen, "made as a single tile in four quarters." "He is stated by the inscription to have laid the pavement in honour of the Mother of Christ."

This Abbot was living in the reign of Henry III., and died in 1298. The pavement, therefore, was probably laid in the beginning of the reign of Edward I., and thus we get a clue to the date of the manufacture of the tiles. "It seems likely that Abbot Nicholas, wishing to pave his Abbey Church, and having perhaps seen or heard of the pavement at Chertsey, thence obtained as many of the stamps as he could, and that from them and other stamps obtained elsewhere, and from some cut on purpose, he had the Hales-Owen tiles made, probably somewhere in the neighbourhood. On this supposition it is possible that the Chertsey pavement was laid down some years earlier than that at Hales-Owen, and thus the later character of some of the designs from the latter place is accounted for." Mr. Shurlock adds:—"That some of those tiles, which I imagine to have been made specially for Hales-Owen, were *copied* from Chertsey is *certain*."

Little Kimble Church, Bucks, possesses tiles identified as having come from Chertsey. They were laid in front

of the altar on the restoration of the church in 1872. Nearly one hundred years earlier a collection of Chertsey tiles had been exhibited by Mr. Wightwick (of Sandgates, Chertsey—a house that had been erected of stone from the ruins of the Abbey) at a meeting of the Royal Antiquarian Society. From alterations in old buildings and from dredgings in the Thames Mr. Shurlock obtained many other specimens.

From the miscellaneous collection Mr. Shurlock was enabled to make, he grouped subjects as far as possible and made drawings. His list includes “figured medallions, designs representing the seasons, the labours of the months, the signs of the zodiac, and chimerical animals, numerous border tiles, and rectangular tiles stamped with geometrical figures of elaborate design.”

A description of these representative tiles was given by Mr. William Burges in the *Builder* of July 24, 1858:—“The material is a reddish clay with the indented pattern filled in with a white clay, a gold-coloured varnish being spread over the whole upper surface. The red ground also frequently becomes black, but I am unable to say whether it is owing to a metallic oxide being mixed with the clay, or to some arrangements in the baking. However this may be, the tiles with the black ground formed a very pleasing contrast with those with a red ground, and of course were counterchanged

with them. Sometimes, indeed, the white clay would form the ground, and the red would be the pattern ; but even in this case the body of the tile would be red, and the white a mere layer about one-sixteenth of an inch." These were quite distinct from the tiles which formed the subject of Mr. Shurlock's concentrated study during a period of thirty years, or rather during those hours of the period that could be spared from the philanthropic occupations of a life mainly devoted to the interests of the town of his adoption.

His special study was concerned with those tiles which had formed the "very remarkable pavement" of the Church and Chapter House of Chertsey Abbey from the thirteenth century. These evidently formed a series illustrating some history which he set himself to identify. There was little to guide—some repetitions of inscription, and more particularly, in Lombardic capitals, TRM. and RIC. suggested Tristrem and Richard, and he ultimately found the one set to illustrate a romance poem of Cœur de Lion—"very readable and amusing"—but the great bulk of the tiles, two-thirds of the number, are setting forth "The Romance Poem of Sir Tristrem—a metrical Romance of the thirteenth century by Thomas of Erceldoune, the Rhymer." This poem was incorporated by Sir Walter Scott in the fifth volume of his *Poetical Works*, 1861.

The subject does not commend itself to modern minds as by any means suitable for the decoration of tiles intended for the pavement of a church, but the particular version selected has not all the objectionable features associated with the name.

Cox and Jones's *Popular Romances of the Middle Ages* give the story pictorially represented on the tiles, and in the preface Sir George Cox states he was "presenting the old romances in a form which retained their old vigour without the repulsive characteristics imposed on them by a comparatively rude and ignorant age," and Mr. Shurlock adds—"it must be admitted that the character of Tristrem as related by him is very much improved in morality."

"That Tristrem actually flourished during the stormy independence of Cornwall, and experienced some of those adventures which have been so long the subject of the bard and the minstrel, may, I think, be admitted without incurring the charge of credulity. In the *Morte d'Arthur*, compiled by Sir Thomas Mallory, the first edition of which was printed by William Caxton, our first English printer, at Westminster in 1485, the story of Tristrem is incorporated with the history of King Arthur and the Knights of the Round Table." An illustration from *Cœur de Lion* and one from Tristrem have been added to those already shown in the British Museum.

"This, however, has nothing in common with that illustrated by the tiles," and "Society must have been far lower than our own in morals if the recitation of the original poem could be listened to without repugnance."

The reproduction of the coloured tiles and the information Mr. Shurlock had been able to glean concerning them, were published in 1885 in a book, folio size, with full page plates.

The frontispiece is a triptych, composed of twelve tiles, 8 inches square, which may be seen on the wall of the Ceramic Gallery of the British Museum.

"These tiles represent a series of niches flanked by panelled buttresses, and crocketed pinnacles, and surmounted by foliated canopies, in which the ogee arch occurs."

The central figure represents a queen bearing a squirrel in her left hand and a sceptre in her right; a vine branch spreads itself at her feet. On her left is an archbishop in full pontificals, wearing his mitre and holding his crozier with his left hand, while his right hand is raised in the act of benediction.

The right hand figure is that of a king; he wears a crown and jewelled brooch, and holds a palm-branch sceptre in his right hand. Crouching figures lie at the feet of both the king and archbishop.

These tiles were supposed to have formed a reredos, but Mr. Shurlock adduces other opinions that they were used for borderings, for these reasons :—"The same design is found in frequent repetition ; the action of the nimbus proves that these are not saintly personages ; the figures are badly drawn, and the artistic characteristics are inferior to most of the tiles, proving them to be of a later date."

Specimens of filling-in tiles are shown in the book. In one plate they are stamped with a pattern resembling that on the embroidered mitre of Thomas à Becket, to be seen in the Cathedral at Sens.

Other tiles in the possession of private individuals are of a variety of design and device—showing armorial bearings, architectural ornamentation, sacred symbols, mottoes, monograms and pious inscriptions.

The Chertsey tiles were allowed to occupy the first place amongst English tiles ; next to them rank those of the Chapter Houses of Westminster and Salisbury, of which Mr. Henry Shaw, F.S.A., gave detailed and coloured representations in his *Tile Pavements from Chertsey Abbey*, published in 1858.

The tiles varied in size from 10 inches square down to 2 inches, while some circular ones were only $1\frac{1}{2}$ inches in diameter.

The generation to which Mr. Shurlock belonged

entered sympathetically into his aim of reviving interest in what remained to Chertsey of its past greatness. But he was not one who lived chiefly in the past ; he entered heartily into the political and social questions of his day, and he was mindful of the interests of a future generation. With an increasing population he felt there should be adequate provision for the maintenance of religious privileges ; and his present memorial in Chertsey is a Church of which he was one of the principal founders.

The old Abbey of S. Peter's had been represented after its dissolution by the "Chapel of All Saints" of the fourteenth century, which became the Parish Church, and with the prerogative of the old Abbey its name, too, was handed on ; and to this day the Parish Church of Chertsey is known as "S. Peter's," while to the new Church in the Eastworth district the dedication to "All Saints" has been transferred.

Thus in name and in work a great continuity has existed in the history of Chertsey from the seventh to the twentieth century.

CHRONOLOGY

A.D.	<i>Source.</i>
527 Baptism of Ethelbert of Kent	Saxon Chronicle.
604 Death of Augustine	" "
619 Mellitus, Archbishop	" "
625 Northumbria evangelised	" "
627 Paulinus in Lindsey	Bede.
633 Edwin of Northumbria overthrown	"
634 Birinus arrived in Wessex	"
636 Felix, missionary to E. Anglia	"
653 Christianity in Mid-Anglia	"
655 Penda of Mercia overthrown	"
657 Succession of Wulfhere	"
664 Benedictine Abbey at Barking	"
666 " " " Chertsey	"
673 Frithwald, sub-regulus	"
675 Building of Chertsey monastery	?
677 Visit of Erkenwald to Rome	Cotton Register.
678 Pope Agatho's Charter	Bede.
686 Charter of Hodildred	
690 Laws of Ine	
694 Sigebald, Abbot	
705 Daniel, sixth Bishop of W. Saxons	
747 Council of Cloveshoo	
787 Council at Acleath (Ockley)	

A.D.	Source.
794 Charter of Offa	Birch.
827 Chertsey lands confirmed	"
838 Ethelwulf's "Protective Charter"	"
871 Danish attacks S. of the Thames	Liber de Hida.
889 Charter of Alfred the Great	Birch.
933 " " Athelstan	"
964 Restoration of the Abbey	Saxon Chronicle.
967 Confirmatory Charter	
1006 Danish invasion (South England).	
1016 Compilation of Hyde Register.	
1043 Charter of Edward the Confessor	Dugdale.
Mitred Abbey Jurisdiction	"
1066 Devastation of Abbey lands	Cotton Register.
1084 Death of Wulfwold	A. S. Chronicle.
1086 Domesday Book compiled.	
1087 Chertsey's privileges confirmed	Rymer's Foedera.
1092 Pluralities of Flambard	Annales Monastici.
1110 Rebuilding of the Abbey-minster	Saxon Chronicle.
1116 Embassy to Rome	Annales Mon :
1129 Charter for Fair	Dugdale.
1153 " (Eugenius III, Pope)	"
1166 " (Henry II)	"
1175 Land purchases by Abbot Aymer	Liber Scaccarii.
1179 Papal injunctions (Alexander III)	Papal Rolls.
1189 Jurisdiction confirmed by Richard I	Dugdale.
1197 Inauguration of Martin	Wharton A. S.
1198 Confirmation of tithes (Innocent III)	Papal Rolls.
Manor of Ham granted to de Hamme family	Exchequer Ledger.
1202 Purchase of East Clandon.	
1205 Seisin of Hyde Abbey granted.	
1217 Magna Charta proclaimed in Surrey	Rymer's Foedera.

A.D.	Source.
1226 Grant of land at Egham	Court Rolls.
1227 Interdict against Chertsey annulled	Papal „
1234 Abbot of Chertsey empowered to annul Interdict of Battle Abbey	„ „
1237 Dispute of tithes with Newark.	
1246 Andover Vicarage instituted	Bishop's Register.
1249 Charter for Fair (Holy Cross Day)	Dugdale.
1258 Privilegium, Alexander IV.	„
1262 Weybridge advowson sold	
1272 Grant to Ankerwyke Priory	Court Rolls.
1273 Kingston Tournament prohibited	Rymer's Fœdera.
1275 Manufacture of encaustic tiles	M. Shurlock.
1277 Chobham land purchased	Exchequer Leiger.
1279 Fetcham tithe dispute	
1279 Ordination of Maldon Vicarage	Bishop's Register.
1280 Papal Bull <i>re</i> Prior of Dorchester	
1281 Grant of 100 acres to Ankerwyke	Patent Rolls.
1282 Mandate for collecting "cess"	Papal Rolls.
1282 May Fair granted (Holy Thursday)	
1284 Purchases in East Clandon	
1285 Alienation in mortmain	Patent Rolls.
1286 Alienation of lands in Epsom	„
1291 Vetus Valor compiled	„
1291 Appointments to Egham and Sutton	Bishop's Register.
1292 Appropriations for damage by inundations	Patent Rolls.
1292 Question of Vicarage for Chertsey	Pontissura Letters.
1293 Exemption from Juries (old age)	Patent Rolls.
1294 Clericos Laicis. Benefices granted	„
1295 Subsidies collected	„
1296 Chertsey gaol delivered of prisoners	„
1297 Mention of Thos. de Chobeam, D.C.L.	Papal Rolls.

A.D.	Source.
1298 Question of presentation by the Pope or the Primate	Papal Rolls.
1298 Richard atte Quelme pardoned for Death of a Kingston man	Patent Rolls.
1299 John de Barr granted Comyn's For- feited estate	"
1301 Chertsey Abbot indicted for trespass	"
1302 Judgment, 100 shillings fine	"
1302 Memorial Cross erected in Market- place, by Sir Jno. de Hamme	"
1303 Peter de Huntingfelde. Complaint of trespass and assault	"
1304 Purchases of land in Ash	"
1305 Notice of payments by the Clerk of the Kitchen	"
1307 Enactment against papal exactions Plantations : Hardwick oaks, South Grove, Chobham ; Brounetts-grove, Epsom ; Building Edis Mill, dove-cot, and pigsties ; Fish-ponds and ditches dug, banks raised	Exchequer Leiger. "
Profits of Ewell appropriated	" "
1308-9 Gift to the Abbey of Hurst Mill, Chobham by John de Hamme.	" "
Lands and rents purchased (£50 per ann.) Churches appropriated	" "
1310 Oats and wheat supplied to Army	Patent Rolls.
1311 Abbey patronage exercised by King	"
Gifts from the Abbot to Church of S. Peter's	Exchequer Leiger

A.D.		Source.
	Rutherwyk appointed sub-collector of papal tithes	Patent Rolls.
1312	Licenses to Horley and Epsom	"
1313	Court held at Chertsey	"
1315	Abbot purchased tenants' interest in a common field, Siggeworth	"
1316	Appointments to Trottesworth, Ewell and Horley. Mandatum for tenths	"
1317	Letters of inquiry and ordinations	Bishop's Register.
1320	Appointments to Great Bookham Trottesworth and Ewell	" "
1321	Ashe Windmill and sundry Granges built. Chobham Chapel repaired. Stephen's Bridge built	Exchequer Ledger.
1322	Tithe - composition with Chipstead	" "
1323	New Crozier and Images bought by Abbot	" "
1324	Gift of Land by Hawisia de Glou- cester	Patent Rolls.
1325	Coroner granted for Chertsey	"
1327	Two Chantries founded in Abbey. Chapel of All Saints' mentioned	
1328	Papal "provision" mandate	Papal Rolls.
1329	" " "	
1330	Chancels built at Egham and Great Bookham, Epsom chancel repaired	Exchequer Leiger.
1331	Chertsey Vicarage endowed. Licence granted for a road at Walton	Patent Rolls.
1334	Chapel built on S. Anne's Hill	Exchequer Leiger.
1335	Rutherwyk's acquisitions excite jeal- ousy	" "
1336	Beomond estate confirmed to Abbey	" "

A.D.		Source.
1337	Land at Ottershaw acquired	Exchequer Leiger.
	Grant of manor at Henle (Guildford)	" "
1338	Alienations in mortmain	Patent Rolls.
1339	Oratories at Egham	
1340	Queen Philippa at Chertsey	"
	Appointment of ferryman :—	"
	Wm. de Altecar, yeoman of the chamber	"
1341	Grant to Robt. de Burghcher, Chancellor of England	"
1342	Plenary power to Prior in absence of Abbot	"
1342	"The Table on which stands the High Altar" painted	Exchequer Ledger.
1343	Commission <i>re</i> Henle manor	Patent Rolls.
1345	Grant of Rutherwyk lands	
1347	Augmentation of Chobham vicarage	Bishop's Register.
1348	White Waltham (Berks) appropriated	Patent Rolls.
1349	Permission to choose Confessors granted	Papal Rolls.
1370	Fall of the Bell-Tower	Exchequer Leiger.
1372	Grant of Edward the Black Prince con- firmed	" "
1377	Jno. Thresshere of Chertsey, bailiff of the manor of Stanwell	" "
1378	Confederation of serfs at Chobham, Thorpe, and Egham. Confirmation of a Chertsey Charter, Redewynd Fair granted to John Parker	" "
1380	Wm. Foxle, monk of Chertsey, Prior of Hamele in the Rys. His estate confirmed	" "
1381	Insurrection. Court Rolls destroyed	" "
1386	Commemoration of S. Erkenwald	Christian Biography.

A.D.	Source.
1389	Mandate to Abbot to reserve a benefice Papal Rolls.
1395	Abbey custom of examining candidates to be continued at "Sertesia" (Chertsey) " "
1402	Abbey muniments inspected by Primate Bishop's Register.
1410	Licence of Henry IV. to build a Bridge Court Rolls.
1412	Wm. of Chertsey, friar of the Order of S. Cross, allowed to choose a Confessor Papal Rolls.
	Petition from S. Mary's, Cardigan, for augmentation of living " "
1414	Walter Chertsey, citizen of London, allowed a portable altar " "
1415	Exchange of "Petrisham" with Henry V.
1440	Fair Charter. S. Anne's Hill
1446	Perambulation. Bounds beaten
1471	Funeral of Henry VI.
1474	" , Baron Berners
1476	Abbot indicted by Egham
1503	Abbot Pycot promoted to bishopric of Bangor
1529	Resignation of Abbot Parker
1534	Renunciation of papal supremacy by the Provost and College of Cobham
1537	Surrender of Chertsey Abbey
1538	Dissolution of Bisham

NOTES

A. D.

678

Pope Agatho's Charter. "Though papal grants of exemption from episcopal control purporting to belong to early times are, as a rule, to be regarded with suspicion, Benedict Biscop certainly obtained a grant from Agatho rendering his monastery free from all external interference."

889

Charter of Alfred the Great. The grant of lands forming the Abbey territory is expressly called Bocland, *i.e.*, a possession of land that can produce the book (boc) or charter by which it is created.

1043

Mitred Abbey Jurisdiction.

Sac. The privilege of holding courts, trying causes and imposing fines.

Soc. The area of jurisdiction.

Sacawurthe. Authority to exercise discretion in accepting bail, or full authority of judging.

Toll and team. Customs and royalties.

Flemnesfreomthe. Privilege of sheltering fugitives.

Infangenetheof, gritbruche, and homsokne. Power to arrest for larceny, breach of the peace, and burglary.

1066

Confraternity. An admission to confraternity was the means by which convents and colleges of clergy requited their benefactors. They entered their names in their "Book of Life," and for these they were

A. D.

bound to pray in life and after death. These confraternities existed in the time of Athelstan.

1086

Domesday. A most ancient record, kept in the Exchequer, in the Remembrancers' Office. Its two volumes contain a survey of the whole of England except the four Northern counties and part of Lancashire, which, it is said, were never surveyed.

The question whether lands are ancient demesne or not is to be decided by the Domesday of William I., whence there is no appeal.

1272

Grant to Ankerwyke Priory.—Ankerwyke Purnish is an estate on the west of Cooper's Hill, Egham, and is considered to have belonged to Ankerwyke Priory, on the opposite side of the Thames. There is scarcely any doubt that it is the same property that was given to the nuns of Ankerwyke by Abbot Hugh, in the reign of Stephen, and which in a confirmatory charter granted to the nuns by Henry III. is described as consisting of "half a hide, and five acres of land, with appurtenances, at Penerhs."

Tradition says that a bough, conveyed by a dove from Ankerwyke to Germany, was planted there in a Convent garden. A slip was transferred to Spain, and there venerated as of divine virtue.

1084

National Chronicles. Those in which the death of Wulfwold was recorded are the Anglo-Saxon Chronicle, the Chronicles of Peterborough and the Annales de Wintonia.

1189 circa

Liber Niger Saccacia. Dialogue de Scaccario was a Treatise on the work of the Exchequer by Richard Fitz-Nigel or Fitz-Neal, son of Nigel, Bishop of Ely

A.D.

(Treasurer), who was the nephew of Roger, Bishop of Salisbury.

1284-5

Alienation in Mortmain. A transference of property to religious corporations with royal consent. Abbot Bartholomew bought of Henry de Aldham the reversion of a messuage, 100 acres of land and three acres of meadow, together with the services of his free tenants and villein tenants in Est Clandon, Send and Ebesham. By the Statute of Mortmain (1279), these lands could not be appropriated by the Abbey without a dispensation from the Crown.

1291

Vetus Valor. Pope Nicholas IV., in 1291, granted a tax on all *temporal* possessions of religious persons to Edward I. in aid of the expenses of a Crusade. The values of the properties and rents of all ecclesiastical bodies in the various deaneries are given in this *Vetus Valor* compiled by Edward I. This may be compared with Pope Innocent's *Valor* which was made by the Bishop of Norwich in 1254, on the occasion of the Pope granting to Henry III. the tenth of all *spirituals* for three years. This was the valuation of the ecclesiastical benefices throughout every English diocese.

1292

Appropriations and Insepeximus. John de Pontoise, Bishop of Winchester, issued Letters Patent to the Abbot and Convent of Chertsey, authorising them under a Bull of Clement III. (1194), to annex to their own "perpetual use" the parish churches of Bocham, Ebesham, Ewell, Waltham, Horley, Coveham and Colesdon, and the chapels of Wetesdon and Chertsey, "when they fall vacant, so that they elect vicars thereto" because the funds of the monastery

A.D.

have decreased in various ways, both by exactions and by pestilence, and inundations of waters, affecting the animals, flocks, and other things lately in the parts of Certesey. The King's "Inspeximus" was exercised for the confirmation of the Grant.

1294-6

Clericis Laicos. A bull of Pope Boniface VIII., which asserted the authority of the Pope over all property of the Church in every part of the world, and forbade the clergy from taxing themselves, and the laity from demanding from them taxes for the exigencies of the State except by his permission.

1302

Oyer et terminer. The Court Rolls contain records of decisions given in the Courts presided over by the King, and which were held in various parts of the country, *e.g.* Northampton (1302) Westminster (1378).

1331

Inquisition ad quod damnum. An inquiry as to what loss would be sustained by the King "for the alienation of lands in frank almoin," &c.

Also Licence after inquis: ad quod damnum for Robert de Ditton to close a way leading to Waleton and Certeseye for the enlargement of his dwelling-house in Tamyse Ditton on condition that he make on his own land a way equally convenient for the public use.

Also = A writ issued before the Crown would grant privileges, such as a fair or market, which might be prejudicial to others.

1402

Tithes. *Great* tithes = those of corn, hay, wood, and of herbs sown in large quantities. *Personal* tithes = those produced by the industry of the inhabitants. *Prædial*—those produced from the ground. *Mixed*—the stock upon lands.

GLOSSARY

Advowson. The right of patronage.

Æscingas. The early Saxon sovereigns of Kent.

Aits, Eyots, or Eytes. Osier beds in river islands.

Annates. First fruits. The first year's profit of a benefice, claimed by the head of the Church.

Anniversaries. Solemn days commemorated yearly, on which men were wont to pray for the souls of special departed friends or patrons.

Appanage. A dependent establishment, provision for which was furnished by the parent monastery.

Appropriation. The annexation of an ecclesiastical benefice to the perpetual use of some religious house.

Armiger. An esquire. A title of dignity belonging to gentlemen who bear arms.

Assart. An offence committed in the forest by pulling up shrubs and trees by the roots.

Boc. A charter.

Bocland. Terra hereditarii. That possession of land which can produce the Charter or Book by which it is created.

Barrow. A large hillock or mound, said to be a Roman tumulus or sepulchre.

Benefice. An ecclesiastical living under a bishopric.

Berewyke. A village or hamlet, belonging to some town or manor.

Bull, from *bullā*, a stud or boss. A brief or mandate from

the Pope of Rome, sealed with the lead or gold seal, the image of S. Paul on one side of the Cross and S. Peter on the other ; and on the reverse the Pope's name and year of pontificate.

Bosci. Woods.

Calends or Kalends. Date, reckoned from the first day of the month.

Camerarius. Chamberlain.

Canonicus. Those living according to rule.

Canon Law. Ecclesiastical law, sanctioned by the church of Rome. It borrows from Roman law many of its regulations.

Canon Religiosorum. Conventual book containing the rules of their order, offices of devotion and days of commemoration.

Caritas or Karite. A grace-cup, a special allowance of wine or liquor.

Cartulary. A receptacle for Charters or Records, the place where they are kept.

Carucate. A plough-land of 100 acres.

Cellerarius. A butler or caterer for the monastery.

Cess. An assignment or tax.

Cessavit. A writ to recover lands from religious houses if the spiritual services required had been neglected for two years together. Statute of Gloucester, 1278.

Chantry. A little church, chapel, or particular altar, endowed for the maintenance of one or more priests, daily to sing mass, and perform divine service for the souls of the donors.

Chapel. Capella. A church separate from, yet belonging to, a monastery or a mother-church.

Clause or Close Rolls. Royal Letters under the Great Seal not intended for public inspection.

Commendators. Secular persons to whom benefices were entrusted for oversight.

Comput. Ministrorum (Henry VIII.). Accounts of monastic revenues.

Confirmation of Charters. Ratification of their validity.

Court-leet. A court held by the possessors of large estates for the redressing of the wrongs of those living in the immediate neighbourhood.

Croft. A little close, adjoining a homestead, enclosed for cultivation.

Curia Regis. Court established by Wm. the Conqueror, composed of the great officers of state who followed the King's household in all his expeditions. Held in Westminster Hall by provision of Magna Charta.

Curtarius. An officer in charge of the secular buildings of the monastery. He gave out bread, beer, &c.

Church-scot. The laws of Ini enforced the payment of Church-scot for Divine service.

Decimæ. Tithes or tenths.

Disseise. To dispossess or deprive.

Eleemosynarius. Almoner.

Enfeoffment. The act of investing with any dignity or possession.

Feodum militis. A knight's fee.

Ferie. Holidays, free days.

Ferry. A franchise of the Crown giving the right to carry persons and their goods in boats across a river for toll.

Flemene frit. The reception or relief of a fugitive or outlaw. (Flem = an outlaw.)

Flemeswite. The possession of the goods of fugitives.

Gaol delivery. A commission to the Judges to try, and deliver every prisoner who may be in gaol when they arrive in the town.

Grange. A farm furnished with barns, stables, granaries and all conveniences for husbandry.

Ham. A place for dwelling. A home close.

{ *Hamsoca.* A fine for entering a house.

{ *Homesoken.* Burglary ; assaulting a man in his own house.

Hand-grith. Peace or protection given by the King with his own hand.

Haugh. A green spot in a valley.

Haw. A small parcel of land. (Ham-Haw.)

Here. A lord. (Wulf-here.)

Here-stræte. The military road, probably one of the great Roman streets.

Herdewich (Hardwick). A grange, a place for cattle and husbandry.

Hidage. A special taxation levied upon every hide of land, not in money but provision of armour.

Hide. Arable land, such a space as might be ploughed with one plough, or as much as would maintain the family of a hide or mansion-house. The total acreage of England being given as 31,770,615 acres, its hidage was given as 243,000; 60, 80, or 100 acres have been variously reckoned to the hide.

Holt. A wood.

Honorarium. A voluntary fee.

Hordarius. The Kitchener.

Horderium. Repository—Barn—Treasury.

Hostiarius. The Guest-master.

Hospitium. Visitation money.

Hullus. A hill (Wintredshulle, modern Childown).

Hythe. A port, or little haven (Egham Hythe, Queenhithe).

In commendam. A commendam is the power of receiving and holding a benefice contrary to positive law by supreme authority, e.g. Papal provisions.

Infangenthef. A privilege of lords of certain manors to judge any thief taken within their fee.

Infirmarius. The officer of the sick-house.

Ingressus. The relief which was paid upon entering into a fee.

Læt. 1. One of a class between servile and free. 2. Person-

ally free, but compelled to have a lord. 3. A landless tenant.
Court-leet—for tenants.

Land-boc. The deed or charter by which lands were held.

Landimers. Measures of land.

Lardarius. A clerk of the kitchen.

Law of the Staple. Merchandise regulations.

Ledger Book. A book in the prerogative courts which is considered as their rolls.

Legatine Council. That of Chelsea in A.D. 787. So-called from the two first Roman legates having been received in England. The payment of tithe to the Church was enforced at this time. *Church-scot* had been included in the laws of Ine.

Liturgy. The Gallican or Moz-Arabic Liturgy had continued in use (more or less) until 747, when the Roman Liturgy was generally adopted in accordance with the Council of Cloveshoo.

Magna Charta and *Charta de Foresta* are called the two Great Charters.

Manca or *Mancus.* A square piece of gold coin commonly valued at thirty pence.

Mandati Dies. Maundy Thursday.

Mandato, panes de. Loaves of bread given to the poor on Maundy Thursday.

Manentes. Tenants. A manor is called from *manendo*, a seat.

Mansa. A mansion or house.

Mansus. A farm.

Monasticon. A book giving an account of monasteries and religious houses.

Mortmain. In a hand that cannot shift away the property.

Muniment-house. A house or room of strength in cathedrals, &c. made for keeping deeds, charters, &c.

Mynster-ham. Monastic habitation, perhaps the part of a monastery set apart for hospitality or for sanctuary.

Muniments. The evidences or writings whereby a man is able to defend the title of his estate.

Molendinum. A mill.

Nundina. Fairs, markets.

Outfangthesf. A liberty or privilege, whereby a lord was enabled to call any man, dwelling in his manor and taken for felony in another place out of his fee, to judgment in his own court.

Pannos de cannabium. Canvas shoes.

Pannage. Food that swine feed on in the woods.

Pannus. A garment made with skins.

Patent Letters. Open or public records, with seal affixed, showing authority of issue.

Patent Rolls. Registers in which letters-patent are recorded.

Pension of churches. Certain sums of money paid to the clergy in lieu of tithes.

Pie-poudre Court. A court incident to every fair or market, the judge in which is the steward of the lord of the market or fair. The administration only lasts for the day or days on which the fair is being held.

Pipe Rolls. Parchment schedules. The Great Roll.

Pontage. Duty paid for repairing bridges.

Purprestura. An invasion of the private rights of the Crown, by enclosing public land.

Protection. An immunity granted by the Crown to a certain person to be free from suits at law. Also, from being arrested.

Quelmes. Gallows.

Scyre-man. A judge of the county by whom trials for land were determined.

Schire-man. A sheriff. Ancient name for an earl.

Scutage. The tenure of a knight.

Thesaurus. The treasury.

Terminus ad quem. The terminating point.

Terminus à quo. The starting point.

Terra warennata. Land that has the liberty of free warren.

Uffingas. Sovereigns of East Anglia descended from Uffa.

Venella. An alley.

Vivarium. A fish-pond, or a warren or park. Where live animals are preserved.

Wapentake. A hundred.

Warren. A franchise or place privileged by grant from the Crown for keeping beasts or fowls of warren.

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CHARTERS

LIST OF CHARTERS RELATING TO CHERTSEY ABBEY.

OF the Registers of Chertsey Abbey that of the Cottonian Library, now in the British Museum, is probably the most important as well as the earliest. It contains numerous historical particulars of the Abbey history and charters, the titles of which have been copied from the rubrics.

The following list has been selected from Dugdale's *Monasticon*, and from Birch's collation, *Cartularium Saxonicum*.

1. Incipit Prologus (from Vita Erkenuualdi).
2. Foundation Charter with Grant by Frithwald, of lands at Thorpe, &c.
3. Confirmation by Wulfhere, King of Mercians, of lands given by Frithwald and Erkenwald to St. Peter's Chertsey.
4. Grant by Frithwald, sub-regulus and Bishop Erkenwald of Molesey and various other lands to Chertsey Abbey. A.D. 675.
5. Privileges granted by Pope Agatho to the Monastery of Chertsey. A.D. 678.
6. Confirmation by Offa, king of the Mercians, to Ceolnoth, Abbot of Chertsey, of lands and privileges to the Abbey.
7. Protective Charter of King Æthelwulf to Chertsey Monastery.

8. Grant (Bocland) by King Alfred to Chertsey Abbey of land at Chertsey, Thorpe, &c.
9. Grant of Privileges by King Athelstan to Chertsey Abbey.
- A.D. 933.
10. Charter of King Edward (the Confessor) of the Hundred of Goddeley. 1043.
11. Charter of King Edward of the four Manors : Chertsey, Thorpe, Egham, and Chobham, and of the Hundred.
12. Charter of the same King of the Soke of London.
13. Privilegium to Chertsey granted by Pope John (XIX.) to the Abbot Daniel. (? 1024.)
14. Grants (Prædia) to the Church of Chertsey, inspected in the time of William the Conqueror. (Domesday Survey.)
15. Charter of William I. of the immunities of the Abbey.
16. Similar Charter of William II.
17. Charters of Henry I. of Preserves. (Warrens.)
18. " " of the Soke of London.
19. " " for a Fair at Chertsey.
20. " " of the Manors of Winkfield and Elvetham.
21. The Donation of Ham.
22. Charter of King Stephen for a Market at Coveham (Cobham).
23. Charter of Henry II. "canibus currendis" beyond the Water of Guildford.
24. Charter (Richard I.) from the Exchequer Book of the Knights' Fees (Liber Scaccarii).
25. Charter (Henry III.) for a Fair at Chertsey. A.D. 1249.
26. Privileges confirmed by Pope Alexander IV. Possessions of the Abbey in Chertsey and Cardigan. 1258.
27. Confirmation by Henry III. of all Charters.
28. Charter of King Edward I.
29. " " " II.
30. " " " III.

CHERTSEY MONASTERY IN THE COUNTY OF SURREY.

Prologue of the Foundation of the House of Chertsey.

IN the year of the Incarnation of our Lord, 666. Egbert, the glorious king of the English then reigning, the House of Chertsey was founded by Frithwald and the Venerable Father Erkenwald, whose life and conversation is reported to have been so very holy that seeking in the inner man the riches of heavenly glory, he despised all perishable and worldly things.

He had a sister, by name Ethelburga, whom he so inflamed with celestial doctrine that she, a virgin in life, manners, and behaviour irreproachable, strove in all things to render herself pleasing to God.

Having, therefore, renounced secular pomp through love of heavenly glory, they transferred their earthly dignity and ample Estates into a Divine and ecclesiastical Inheritance. Wherefore,—by their mutual consent, this renowned Brother, namely Erkenwald, before his Pontificate, shone as the primitive Founder of two illustrious Monasteries, and established them both, that is to say, his own and his sister's with a divine Family, plenty of necessities, and regular discipline; his own in the county of Surrey upon the river Thames, in the place which is called Certesey, or the isle of Ceroti, still flourishing in its plantations, where he himself, the Father of the Monks, was most conspicuous in the holiness of his life; and that of Ethelburga, in the province of the East Saxons, in a place which is called Barking, in which she also as a most gentle Parent of the sacred Sisterhood of Virgins shone conspicuously—and at length both yielded up their souls to Heaven.

CHARTER OF THE FOUNDATION OF THE ABBEY OF CHERTSEY
IN THE COUNTY OF SURREY.

IN the Name of my Lord and Saviour Jesus Christ I Frithewald of my Right do grant this Donation free of everything. As often as we expend anything in Charity upon the Members of Christ we believe it to be profitable to our Souls because we render to Him His own and bestow not ours. For which reason, I Frithwald, of the Province of Surrey, Viceroy of Wlfar, King of the Mercians, of my proper Will, right Mind, and entire Counsel from the present day do give, grant, transfer and transcribe of my right to thine this Land to increase the Monastery which was first constructed under King Egbert, 200 Tenants to strengthen the same Monastery which is named Ciroteseye and five Mansas (holdings) in a place which is called Thorp.

I not only give this Land but I confirm it, and do deliver myself and my only Son into the Obedience of Erkenwald the Abbot. And the land consists in the whole of 300 Tenants (tenancies). And moreover near the River which is called Thames the whole joins both banks of that River so far as the boundary which is called Old Ditch, that is Fullingadich—and likewise on the other part of the Bank of the same River unto the boundary of another Province which is called Sunninges. There is besides a part of the same Land, consisting of 10 Tenants near to the Port of London where ships unload upon the same River in the middle part nigh the Public Way. These are moreover the several names of the same Land above mentioned, to wit, Cirotesege, Torpe, Egeham, Chebeham, Getinges, Muleses, Wodeham, Hunewaldesham.

Unto the aforesaid boundary I give to you Erkenwald, and to the construction of your Monastery, and I confirm it with its Fields, Woods, Meadows, Feeding, Rivers and all other things rightly belonging thereto, to the Monastery of St. Peter, the Prince of the

Apostles, of Chertsey, that as well you as your Successors may intercede a Remedy for my soul.

All things therefore in circuit to the aforesaid Monastery appertaining, as they are by me given, granted, and confirmed, ye shall hold and possess, and shall have free licence as well you as your Successors to do whatsoever it pleaseth you with the same Lands, neither I at any time nor my Heir acting contrary to this deed of my gift.

But if anyone shall attempt to violate this my Gift and Confirmation let him be separated from all Christian Society and be deprived of his share in the heavenly Kingdom.

And that this Charter of my Gift and Confirmation might remain firm and steadfast and immovable, I besought those whose names are annexed to subscribe themselves witnesses.

And I, Frithwald, who am the giver together with the Abbot Erkenwald, on account of my ignorance of letters, have expressed the Sign of the holy Cross ✚

Sign of the hand of Frithuric (Witness) ✚

”	”	Ebbi	”	✚
”	”	Ewald	”	✚
”	”	Eadwald	”	✚
”	”	Ceaddi	”	✚

I Humphrey, Bishop, likewise being asked by Abbot Erkenwald ✚

(Subscribed with his own hand.)

And these are the Viceroys who have all subscribed under their signs :—

Sign of the hand of Frithwald ✚

Sign of the hand of Osric (Witness) ✚

”	”	Wighard	”	✚
”	”	Ethelwold	”	✚

And that this Donation might be firm, and Confirmation steadfast, this Charter was confirmed by Wlfar, King of the Mercians,

for he put his Hand upon the Altar in the village which is called Thamu, and subscribed with his Hand the Sign of the holy Cross †

These things were done near the Village of Frithwald nigh to the aforesaid Ditch, Fullingadich, about the Kalends of March.

CHERTSEY LANDMARKS.

“This is the Charter of the Five Hides of Chertsey and Thorpe which Frithwald, King, gave to Christ and St. Peter, and to the Abbot Erkenwald.” Date, 675 and 889.

A. D. 675.

1. Mouth of the River Way
2. The Bridge of Way
3. The old eel-mill ditch
4. The old military way (Via militaris, or Heres-stræte)
5. Woburn Bridge
6. Along the burn to the Great Willow
7. To the Pool above Crocford
8. From the head of this Pool to the Elder (or the Ash-tree)
9. To a wertwalen (or a pleasant Fountain) in the Military Road
10. Along the Street to Curten-staple (or a Post called Curten)
11. To the Hore-Thorn
12. To the Oak Tree
13. To the Tree Hills.
14. To the Shigtren
15. To the limitary Brook
16. To Exlæpesburn
17. To the hoar Maple

A. D. 889.

- (Waiemuthe).
 (Waiebrugge—Weybridge).
 Boggesley (boggie meads).
 Woodham.
 Halewick.
 Wintredshulle.
 West, to the Foul Brook between Fetingeley and the “Forth-vergthe.”
 To the Hore-stone.
 To Durnford.
 Along the stream to a Mereat the East-end of the Wood.
 Between East-wood and Otershaghe (Ottershaw).
 (an aged Thorn).
 (the “Eccan” Tree).

 (Sithran).
 (Merchebrook).
 (ad torrentem Exlæpe).
 (To the hore Maplehure).

A.D. 675.

A.D. 889.

18. To the Three Trees.
19. Along the deep Brook (Depenbroke).
20. Right to Wealegate.
21. To Shirenpole (the clear Pool).
22. To Fulanbrook (the foul brook).
23. To the black Willow (Withig).
24. Right to the Wall-gate (Wealehythe).
25. Along the Thames to the other half of Mixtenham.
26. Between the island called Burgh (the hill-island) and Mixtenham.
27. Along the water to Nettle-island (Netel-eyghe).
28. Along the Thames about Oxlake (near the Mill).
29. To Berehill (or Bores-burghe).
30. To Ham-island.
31. Northward, along mid-stream to the Mouth of the Way (eft to Wayemuthe).

EGHAM.

1. Shigtree upon Halsa.
2. Three Hills to the Oak.
3. S. End of Port of Master Geoffrey de la Croix.
4. Upper part of Hertly (? Harvey's Corner).
5. By Thorny Hill to Lower End of Hertly (? to Englefield Green).
6. Monk's Cross.
7. W. side of Town called Woddenhabe, almost to the bridge, called Winebrigge.
8. From Winebrigge (? Mimbrugge). West, to the way which goes to Winchester, which is called Shrubbeshede (Shrubs Hill).
9. Then descending between the Shrubs and Winchrig towards the North, within the Park Gate (Winchrig=?Wheatsheaf. Entrance to Windsor Park).

10. From the Gate by the Park Hedge to a Hill at a Ford called Harpesford.

11. Mill by Park Hedge.

12. New Port.

13. Frithesbrook.

14. Old Apple Tree.

15. Hillock near the Gallows and Stony Hill } ? leading to
descending by Tiggelbeddeburn. } Virginia Water.

16. Backwards as far as the Island seated in the Thames at a Lake called Lodderlake (near Mixtenham).

17. Along the Thames to Glenhith (? Egham Hythe).

18. To the Port at Romegenestone.

19. Back through the middle of the River to the Town called Nippenhale.

20. To Wheleshith (to Weale-hythe = Wall gate).

21. Beyond the Island to the Black Willow.

22. To the Foul Brook (Fulebrook).

23. To Sirepole (to Shire-pool or the Clear Pool).

24. To Whelegate (or the Wall-Gate).

25. Beyond the Island to Depenbrook.

26. To the Three Trees.

27. To the Old Maple.

28. To Exlæpesburn (or the Brook called Exlæpe).

29. To Merchebrook (or the liminary Brook).

30. To the Shig Tree (or Sihtran) upon Halsæ.

20 to 30. Compare Chertsey Landmarks.

CHOBHAM.

1. From the Oak to the old Thorn.

2. To the field called Wihsanleage (Field of Wise Men).

3. To Woburn (The Bourne stream).

4. Along the river to Wapshott.

5. To Mimbrugge.

6. To Withelshete.
7. To a Hedge at Minfield.
8. To the great Wick.
9. To the Brook at Winhurst Wood.
10. To a hedge at Sithurst Wood (South Grove Wood planted by Rutherwyk).
11. To a Lake—Phythekemere (at the bottom of Bisley Green).
12. To Hasulhurst and right across the Field to a Dovecot.
13. To Cumara (Cow Moor in Bisley).
14. Right across the field to a Dovecote.
15. To an upright Stone (where Chobham, Frimley, and Pirbright parishes join).
16. On an Ascent to Ruggestrate (may be Blackstone Lane).
17. Backwards to Phythekemere (Whitmore Pond or Lightwater Pond).
18. Thence to the Vale of the Mount.
19. To the Bridge of Eggulfus.
20. To the Ford, Cyterneford.
21. To the Mountain, Wipesdon (probably Ripsdon or Ribsdon or Rippsdom).
22. Along the way to Hertly (Broomhall Hut).
23. Back again to the Willow.

Bureheslode—between 17 and 21—an open country with birch trees.

The Charter o. A.D. 889 King Alfred begins in much the same way :—"These are the five hides chartered (boc) to Chertsey and Thorpe."

COUNCIL OF ACLEAH. 787 A.D.

Ceolnodus, abbat of St. Peter's, Chertsey, received a grant from Offa, King of Mercia, issued in a synodal meeting at Acleah or Acle (*i.e.* Ockley, Surrey)

“Ut episcopi deligenti cura provideant quo omnes canonici sui canonice vivant et monachi seu monachæ regulariter conversentur.”

This is the first time the title of Canon occurs in an English document and the term never became common until the eve of the Norman Conquest.

RECAPITULATION OF LANDS CONFIRMED BY KING ATHELSTAN.

Chertesey	Cudredesdone
Thorpe	Chepsted
Egeham	Mestham
Chebeham (Chobham)	Chalverdune (Chaldon)
Fremeley (Frimley)	Benstede cum Southmeres- felda
Weybrugge (Weybridge)	Cheham (Cheam)
Whone Waldesham (?Hersham)	Cudintone
Getinges (Gatton)	Euuelle (Ewell)
Mulseige (Molesey)	Ebesham (Epsom)
Piterichesham (Petersham)	Theddewerth (Tadworth)
Totinge (Tooting)	Bocham (Bookham)
Stretham	Wodeham (Woodham)
Micham	Effingham
Suttone	Clendone (Clandon)
Euualton (?Walton-on-the-Hill)	Coveham (Cobham)
Bedintone	Pontintone Ældeburī
Whatindone	Busseleghe (Bisley)
Biflete (Byfleet)	Waltham
Dritham	

This record was made and confirmed in the royal town which is called, in English, Kingston. In the year of the Incarnation 933 (Dec. 16). The sixth year of the Indiction.

Ego, Æthelstanus, Rextotius Britannia.

Note.—The Cycle of Indiction is a mode of computing time by the space of fifteen years. The Popes since the time of Charlemagne

have dated their acts by the year of the indiction which was fixed on the 1st of January, A.D. 313.

Thus $933 - 313 = 620$. $620 \div 15 = 41 + 5$.

NUM. VI.—*Carta Regis Eduuardi de Hundredo de Goddeley.*

Eduuard king gret Stigand archebissupe, and Harold eorl, and mine Sirrefen, and alle mine *þeines* (thanes) freondliche; and ich cupe zu þat ich habbe gevune Crist and seinte Petre in to Chertseye and to the abbode Wluolde the hundred of Goddlie suo freo and suo ford eni is freost þ beod on mine onþealde mid alle things þe to me beolemped on *pude* (in wood) on þelde. And ich unlle þ se abbod beo his sacaþurþe and his soca, and tol, and team, and infangenhe of and gritbruche and forstel, and homesokne and flemnesfreomthe, binne þorte and bute, beo londe and beo stronde, ofer alle his manner and ofer his londe.

Beolemped = belimpeth = Pertaineth to. Flemnes = fugitives.
Infangenheof = Arrest of thieves. Theode = under-thane.

NUM. VII.—*Carta Edwardii de quatuor Maneriis, Certeseya, Torpe, Egeham, Chabeham and de Hundred.*

Eduuard king ofer Engle theode gret Stigand Archebissop, and Harold eorl and mine Syrrefen and alle meine theynes on Sudthereie freondliche. Ich kuthe eoþ that ich habbe geuune Christe et Seinte Petre in to Chertseye thene seluetun, and Egeham and Torpe and Chabbehame and thane hundrede of Goddelie freo with (þid) alle ge scot and þeorke and ware, and soca and saca, and tol and taem and infongenetheof, and 3rudbruche and forestel and ham-socne and flemnesfreomthe, and mortlehte inne freols and ut of freols and þid ealle the thinge the to me belimpeth an uuode and on felde and ich nelle ge thamen þ ænige sirreueun him to hondeteo of ani thare thing belimpeth in than hundrede of Goddelie with

thuten than abbode and beo Godes bletsunge this namma ne awende fort than the ich beo minrewitene rade for mikelere neode Gode ge ufhe mine saule to helpene. .

N^{UM}. VIII.—Eduard king gret Willeme bissop and Suetman mine porterefe and alle the burhware on London freondliche. Ich kuthe ȝou that ich wille that Wulfunold abbod at Chertseye beo his saca wrthe, and his socna ofer his haz an land her binne and ouer his agene man, sua ful and sua ford sua hit anize his forthȝenzen (foregoing ?) to foren him formest hauede in to than halgan (holy) munstre on alle thingin : and ich nelle ȝe thauien that him eni man fram honde tes anig thare gerihte this the he mid rihte to habbe ahend hic him geunnen habbe.

DOMESDAY BOOK OR THE GREAT SURVEY OF ENGLAND, 1086.

It is contained in two volumes, the first of which is a folio of 760 pages, $15\frac{1}{2} \times 10\frac{1}{2}$ inches, the second is of the size of a large octavo of 900 pages.

The volumes contain the Census of the Kingdom, made up from Returns from each County of England, excepting the four northern counties, viz. : Northumberland, Cumberland, Westmorland, and Durham.

The Book of Exeter and the Book of Ely are no doubt copied from the same returns as Domesday Book itself, but they contain more details than are given in Domesday.

The Book of Winchester was made in 1148.

These five books, with valuable Indexes and very interesting explanatory Introductions, have been published in four folio volumes in modern type, but with all the contractions of the original.

The two first volumes contain the Great Domesday and were published in 1783. The following remarkable passage from the Anglo-Saxon Chronicle is taken from the Translation by Mr. Benjamin Thorpe, published under the direction of the Right Hon. the Master of the Rolls.

A.D. MLXXXV.—“In this year men declared, and for sooth

said, that Cnut, king of Denmark, son of King Svein, was bound hitherward, and would win this land with the aid of Robert Count of Flanders; because Cnut had Robert's daughter to wife. When William, King of England, who was then residing in Normandy . . . was apprized of this, he went into England with so large an army of horsemen and foot. . . as never before had sought this land, so that men wondered how this land could feed all that army. But the king caused the army to be distributed through all this land among his vassals: and they fed the army, each according to the measure of his land.

" . . After this the king had a great council, and very deep speech with his 'witan' about this land, how it was peopled, or by what men; then sent his men all over England, into every shire, and caused to be ascertained how many hundred hides were in the shire, or what land the king himself had, and cattle within the land, or what dues he ought to have, in twelve months, from the shire.

"Also, he caused to be written how much land his archbishops had, and his suffragan bishops and his abbots, and his earls; and . . what or how much each man had who was a holder of land in England, in land, or in cattle, and how much money it might be worth. So very narrowly he caused it to be traced out, that there was not one single hide, nor one yard of land, nor even . . an ox nor a cow, nor a swine was left, that was not set down in his writ."

For the execution of the Survey, Commissioners called King's Justiciaries, or Legati Regis, were appointed to go into each county:—"The Inquisitors, it appears, upon the oaths of the Sheriffs, the Lords of each Manor, the Presbyters of every Church, the Reeves of every Hundred, the Bailiffs and six Villans of every village, were to enquire into the name of the place, who held it in the time of King Edward, who was the present possessor, how many hides in the Manor, how many carrucates in demesne, how many homagers, how many villans, how many cotarii, how many servi, what

freemen, how many tenants in socage, what quantity of wood, how much meadow and pasture, what mills and fishponds, how much added or taken away, what the gross value in King Edward's time, what the present value, and how much each free-man or soch-man has or had."

As regards the measures of land in Domesday—"The truth," Sir H. Ellis says, "seems to be that a hide, a yardland, a knight's fee, &c., contained no certain number of acres, but varied in different places," but it has been described to be "as much as was sufficient to the cultivation of one plough, whence our term of ploughland."

"The Carucata, which is also to be interpreted the plough-land, was as much arable as could be managed with one plough and the beasts belonging thereto in a year; having meadow, pasture and houses for the householders and cattle belonging to it"; and it appears that "the hide was the measure of land in the Confessor's reign, the carucate that to which it was reduced by the Conqueror's new standard."

The hide is generally supposed to be equal to 120 acres. Money is generally estimated at *thirty* times its present value.

CONFIRMATION OF LANDS BY WILLIAM THE CONQUEROR.

The Abbey of St. Peter's, Chertsey, holds lands in the Hundreds of :—

Waleton,	now	Croydon.
Tenrige,	„	Tandridge.
Amelbrige,	„	Emley Bridge.
Copedorne,	„	Copthorne.
Chingestun,	„	Kingston.
Fingeham,	„	Effingham.
Godelei,	„	Chertsey.
Brixistan,	„	Brixton.
Cercefelle,	„	Reigate.
Wochinges,	„	Woking.

The vill of Chertsey = 5 hides.
 A mill for the hall. 200 acres of meadow.
 The wood yields 50 swine for pannage.
 A smith's forge for the hall.
 Value of whole manor £22 ($\times 30 =$ £660).

CARTA HENRICI REGIS I. DE SOCA LONDON.

MS. Cotton Vitell: A. xiii, folio 55.

Henricus rex Angliæ Ricardo Basset, et Abr. de Ver. et vicecomitibus et ministris suis London salutem. Præcipio quod abbas Certeseye teneat socam suam de London in terra et aqua, bistronde et bilonde, ita bene et in pace, et juste et libere, sicut ipse vel aliquis antecessorum suorum unquam melius et liberius tenuerunt. Et super hoc prohibeo quod nullus faciat ei inde vel hominibus suis aliquam injuriam vel disturbancem.

T. WILLIELMO MALEDOCTO APUD BURNHAM.

Stow, in his account of the ward of Queenhithe, says: "There is one great messuage sometime belonging to the Abbots of Chertsey, and was their inne wherein they lodged when they repayed to the citie."

* John de Rutherwyk speaks of "our house in London," and in the Domesday Book a harbour in Southwark is mentioned, near to which the "Ten tenancies" of Frithwald's charter are concluded to have existed.

CARTA HENRICI REGIS PRIMI DE FERIA DE CERTESEYA IN AD
 VINCOLA SANCTI PETRI.

Henricus rex Angliæ Hugoni episcopo Winton et vicecomiti Surr. et omnibus baronibus et fidelibus suis, Francis et Anglis, de Surr. salutem.

Quare volo et firmiter præcipio quod omnes quicunque venerint ad feriam illam firmam pacem meam habeant in eundo et redeundo

ne disturbentur, neque eis ulla injuria vel contumelia fiat super forisfacturam meam. Et præcipio quod prædictus abbas habeat omnes consuetudines et libertates suas sicut alii barones qui ferias habent, habent in feriis suis.

Sciatis quod concedo Willielmo abbati de Certes' ut habeat feriam ad Certeseyam quoquo anno ad festum sancti Petri ad vincula per III. dies, videlicet in vigilia festi, et in die festi, et die sequenti proxima post festum.

APUD FERHAM.

DOCUMENT, DRAWN UP BETWEEN S. MARY OF WAVERLEY
AND S. PETER'S, HYDE.

Date circa 1150.

Know ye, present and to come, that this composition was made in the Synod of Winchester, in the presence of Lord Henry the Bishop, between the church of St Peter of Hyde, and the church of the blessed Mary of Waverley concerning the tithes of Netham : —that the church of Waverley shall pay yearly to the church of St Peter of Hyde on the feast of St Michael the sum of 40 shillings for the aforesaid tithes upon condition that the church of Hyde shall provide a chaplain for the inhabitants of Witham.

These being witnesses :—

Hugh, Abbot of Chertsey.

Gaudfry, Prior of St. Swithun's.

Hugh, Archdeacon, and two others.

XIX. CARTA ABBATIE CERTES.

Lib. Niger Scacc. Tom I., p. 62.

Venerabili karissimo domino suo H. Dei gratia Angliæ regi, duci Normanniæ et Aquitanniæ, comiti Andegaviæ, frater A. indignus minister Certes' salutem et orationes.

Sciat diligentia vestra, karissime pater et domine, quod Abbatia Certeseiæ debet ad servicium nostrum tres milites, secundum quod scire possumus. Feodum I. militis tenet Walter de Chemeio, Philippus de Tong feodum I. militis Rogerus de Wateville feodum tertii mil Ate de Perfrith. Robertus de Mealdon Mauricius de Trotteswrthe. Stephanus de Bend Radulfus de Sancto Albano tenet feodum quartum. Alios non habet aliquis, sic ipse cognoscere pot' Valete in Christo.

Alanus Basset tenet Wokking et Mapol Durewelle per I. feodum, de dono Regis Ricardi.

ANNIVERSARIES OF ADAM AND ALAN.

Cotton MS. Vitell: A. xiii. fol: 81. b.

13TH CENTURY.

“Assignatus dompnus Adam abbas per voluntatem totius conventus ad Anniversarium suum faciendum totum redditum de gurgite juxta Nippenhale (Egham) quem de novo construxit et de una perprestura quam Godwinus de Lollewurth tenet, et de altera perprestura quam Robertus de Forda tenet apud Lollewurthe, et de tertia perprestura quam Ewlfus de Forda tenet apud Chabeham eleēmosinario de Certes' recipiendum et fideliter distribuendum et in anniversario obitus sui die scilicet ad opus abbati et conventui panem, vinum et pisces et pauperibus panem pro anima ejus et pro animabus omnium fidelium defunctorum.

Assignavit dompnus Alanus abbat, de consilio et voluntate totius conventus ad Anniversarium suum, singulis annis faciendum quandam perpresturam quæ jacet juxta moram de Rokesbir; ita scilicet quod eleēmosinarius qui pro tempore fuerit in die obitus sui inveniet abbati et conventui panem, piscem, et vinum, et pauperibus panem. Item, eleēmosinarius, qui pro tempore fuerit, dabit abbati et conventui

in die Beatæ Mariæ Magdalene ex antiqua consuetudino panem, vinum et flatones.

NUM. IV.—PRIVILEGIUM ALEXANDRI PAPE IV.

De possessionibus et aliis bonis Ecclesiæ S. Petri Certes' et Ecclesiæ S. Mariæ de Cardigan.

(1254-1261.)

Alexander episcopus servus servorum Dei dilectis filius abbatii monasterii sancti Petri de Certeseya ejusdemque fratribus, tam presentibus quam futuris regularem vitam professis in perpetuum.

Religiosam vitam eligentibus apostolicum convenit adesse præsidium ne forte cujus libet temeritatis incursus aut eos à proposito revocet, aut robur, quod absit, sacræ religionis infringet, ea propter dilecti in domini filii vestris justis postulationibus clementer annuimus et monasterium sancti Petri de Certeseya, Wintoniensi diocesi, in quo divina estis obsequio mancipata, sub beati Petri et nostra protectione suscipimus et præsentis scripto privilegio communimus.

Imprimis si quidem statuentes, ut ordo monasticus qui secundum Deum, et beati Benedicti regulam in eodem monasterio institutus esse dinoscitur, perpetuis ibidem temporibus inviolabiliter observetur. Præterea quascunque possessiones, quæ cunque bona, idem monasterium inpresentiarum juste, ac canonice possidet aut in futurum concessione pontificum largitione regum vel principum oblatione fidelium, senu aliis justis modis, præstante domino, poterit adipisci, firma vobis vestrisque successoribus et illibata permaneant. In quibus hæc in quo prefatum monasterium situm est cum omnibus pertinentiis suis :

Prioratum de Cardigan cum omnibus pertinentiis suis :

Ecclesiam sanctæ Trinitatis sitam in loco qui appellatur Lando cum omnibus pertinentiis suis :

Ecclesiam sancti Petri de Bereunuke cum omnibus pertin : suis
 Capellam „ Petri de Cardigan „ „ „ „
 „ „ Michaelis de Tresman „ „ „ „
 Decimas quas habetis in locis qui Certeseya et Thorp nominantur :
 Mediatatem decimarum in loco qui dicitur Egeham.
 Med : dec : „ „ „ Chabeham.
 „ „ „ „ „ Coledune.
 „ „ „ „ „ Suttone.
 „ „ „ „ „ Ebesham (Epsom).
 „ „ „ „ „ Bocham (Bookham).

The Charter continues thus :—

The tithes wh: ye have in Mills in the Manors (Chertsey, Thorpe, Chobham and Egham), with the Lands, Vineyards, Forests, Usages, Meadows and Feedings in Wood and plain Ground in Waters and Mills in Ways and Paths and in all other their Liberties and Immunities.

COMPUT' MINISTRORUM DOM : REGIS TEMP. HENRY VIII.

Abstract of Roll 32. Augmentation Office.

Charsey, Abbathie de. In Decanatu de Stoke Dioc : Winton, e
 Com : Surr :

- | | |
|-------------------|-------------|
| 1. Asshe. | |
| 2. Bokeham Magna, | Rectoria de |
| 3. Busshehele | Ecclesia de |
| 4. Bysley. | |
| 5. Cardigan. | |
| 6. Chabham | Boscus in |
| „ | Rectoria de |

	Ampnersbarnes.
	Boscut in
	Debenhams in
	Hardwick in
7. Charsey.	Molendinum in
	Nundinæ (Duæ) in
	Rectoria de
	Shrympulmarsh in
	Tylcroft in
8. Clandon	Boscut in
9. Collesdon	"
"	Decimæ de
10. Compton.	
	Boscut in
11. Coveham	Molendinum apud
	Rectoria de
	Boscut in
12. Ebbesham	Rectoria de
	Ecclesia.
13. Effingham	
14. Est Clandon.	Ecclesia.
15. Ewell	"
16. Fecham	Boscut in
17. Eggeham	Rectoria de
"	
18. Elvetham South'ton (? Co. Southampton).	
19. Frymley.	
20. Goddeley, Hundred de	
21. Horley.	
22. London Redditus in Civitate.	
23. Lowlande,	Decimæ in
24. Purbright.	
25. Rotherwyk (Egham).	
26. Sandhurst (Bucks).	
27. Sheneham	Decimæ.

28. Stanwell (Midd.)	Rectoria.
29. Sutton	Molendinum apud
30. Thorpe	Rectoria.
31. Trumpesmill	Decimæ.
32. Tylcrofte.	
33. Waybridge	Ecclesia.
34. White Waltham	Rectoria.

£	s.	d.	
16	3	4	Temporal possessions of Chertsey.
464	14	2½	Rents of assize, tenancies.
17	6	8	Mills at Chobham, Sutton, Cobham.
21	7	0	Woods.
	18	1	Two fairs.
29	11	8	Court, amerciaments, &c.

550	0	11½	Temporalities.	}
102	6	2	Spiritualities in Surrey.	

652 7 1½

£30	0	0	Rectory of Stanwell.
12	11	10	Rent of assize, &c., in London.
27	6	11½	Temporalities in Berkshire.
14	4	4	Spiritualities in Berkshire.
1	10	0	Temporalities in Hampshire.
6	13	4	Pension from Cardigan.

92 6 5½

652 7 1½

744	13	6¾	Total value of Chertsey Monastery.
84	17	10	Reprisals and reductions.

£659 15 8¾ Pensions, fees, alms, &c.
=clear annual revenue.

COPY OF THE SURRENDER OF THE CHERTSEY ABBEY BY JOHN
CORDEREY.

Omnibus Christi-fidelibus ad quos presens scriptum pervenerit Johannes Corderey Abbas Monasterii Sancti Petri apostoli de Chertesey et ejusdem loci Conventus, Salutem in Domino sempiternam.

Sciatis nos prefatos Abbatem et Conventum unanimi nostro assensu et consensu in consideratione quam invictissimus et serenissimus Princeps et Dux, Henricus Octavus, D.G., Rex Angliæ, &c. F.D. . . . suæ proponit et nobilissime intendit super Monasteria prioratum sive Abbatiam de Bissham in Com: Bark: de novo fundare erigere et incorporare stabilire ac perficere

In cujus rei testimonium huic presenti Cartæ nostræ prefati Abbas et Conventus de Chartesey Sigillum nostrum Comune apponi fecimus.

Dat in Dono nostra Capitulari, sexto die Julii, Anno Regni dicti Domini Regis vicesimo nono.

Dat in Domi mi capitulari sexto die July Anno Regni dicti Dn Regis vicesimo nono.

þ me Joane Chertesieve Abbata.

þ me Will^m Prorem.

þ me Thoma Potter.

þ me Laurencia.

þ m Johem Rolffe.

10 other signatures.

July 6, 29^v KS. H^v VIII.

This is notable as the first legal document of the kind with signatures and seal appended (*Gasquet* quoting from Rot: Pat: 29 H^v VIII. Pars IV., m. 12.)

Note.—This document was examined with the original Surrender remaining in the Augmentation Office at Westminster, in 1787, and signed by John Caley, Keeper of the Records, and by Charles Pembroke, then Curate of Chertsey.

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